

Good Works the proper Fruit of Good-Will.

SET FORTH IN
A S E R M O N

PREACH'D at
Pontefract, April 25. 1742.

For the Benefit of the
County - Hospital,
O R
Infirmary at T O R K.

By RICH. WARNEFORD, M.A.

To which is annex'd,
An ACCOUNT of the HOSPITAL.

*The Blessing of him that was ready to perish came upon
me. J O B. xxix. 13.*

*In as much as Ye have done it unto one of the least of these
my Brethren, ye have done it unto Me. MAT. xxv. 40.*

T O R K :

Printed by C. WARD and R. CHANDLER : And Sold
by the Booksellers in Town and Country, for the
Benefit of the Infirmary. M,DCC,XLIII.

B
fa
fa
a
b



TO THE
Trustees and Governors
OF THE
YORK Infirmary,

THIS SERMON,
First Preach'd for its
Benefit; and now, for the
same good Purpose, to be
farther Publish'd in Print,
at their Request, is hum-
bly submitted, by their

Obedient Servant,

R. WARNEFORD.

THE

TO THE

Justices and Governors

OF THE

NEW YORK Infirmary.

THIS SERMON
First preached for its
Benefit; and now, for the
same good Purpose, to be
further published in Print,
at their Request, is hum-
bly submitted by their

Obedient Servant,

R. WARRNEFORD.



HEB. x. 24.

Let us consider one another to provoke unto Love, and to good Works.



THE End and Design of my appearing at this Time, in this Place, could not have been more exactly set forth, than in these Words I have chosen for my Text.

I am come unto you, my Brethren, to consider how, and by what Means, I may best provoke you to Love, and to such a good Work, as I am confident, is a most excellent Fruit of it. And I pray God, the Fountain of all Goodness, from whom all holy Desires, and all just Works do proceed, that he would so open my Lips, that what comes from them may reach your Hearts ; and that in such a Manner, as that

A

my

my coming unto you may not be in vain on this Behalf.

On Behalf of the Poor and Needy ; on Behalf of the Sick and Wounded ; on Behalf of the whole Family of Death, the Sons and Daughters of Affliction amongst us , our distress'd and distemper'd Brethren, labouring under the various shocking Casualties and Calamities to which Human Life lies continually expos'd. These are the Objects I would commend to your Love, to your Care, and to your Bounty.

From this charitable Design, the Explanation of the Words of the Text need not long detain me ; they are so plain and intelligible of themselves, that we need only press them into Practice, and then this Labour of Love will have its perfect Work. Let us only consider one another to provoke unto Love, and the good Work will follow of necessary Consequence ; and if we shew Zeal herein, it will provoke others also.

I shall therefore enter upon my chief Design without any farther Delay than whilst I make this single Observation on the Word *Provoke*, viz. That it is never taken in a good Sense, wherever it occurs throughout the whole Scriptures, except in these

these two Places wherein I have just now apply'd it. As therefore to provoke God in any wise, is of a most heinous Import ; and to provoke one another to Evil, implies Bitterness of a most exalted Malignity : So here, to provoke to Love, and to good Works the proper Fruit of it, and to provoke the Zeal of many to imitate our Forwardness herein ; to stir up, and call forth, as it were, that Love that is in us (for we are all taught of God to love one another) and to kindle the same generous Flame in another's Breast by the Brightness of our Example, as strongly expresses such a Labour in the Lord, as can never be made too much to flourish and abound in a Christian Society.

And if to be thoroughly persuaded one self of the Excellency of what we would commend to another, be a good Step towards Conviction, I cannot fail to provoke you to strive, to the utmost of your Power, to promote the good Work, for which we are now assembled, in the Presence of God. Had I but the Skill, to make my Words bear a Proportion to the inward Affection of my Heart, towards this most choice Fruit of Christian Charity, the following Discourse would prove as persuasive an one, as ever was utter'd by the Mouth and Tongue of Man.

In the Conduct of this my Design, I purpose to follow this simple and obvious Division :

First, To stir up your Minds, from many Scripture Examples and Promises, to the Love, and to the Practice of good Works in general. And then,

Secondly, To recommend particularly the Care and Provision for the Sick, the Distemper'd, and the Wounded, as the fittest and choicest Objects upon whom our Compassion and Bounty can be employ'd.

In the *First* Place then, let me endeavour to prepare your Hearts, for the Love, and the Practice of good Works, in general, from various Motives to be found in Holy Scripture ; and that with Regard to God, our Neighbour, and Ourselves.

And First, with Respect to God : Good Works, flowing from a good Heart, are doubtless the best Hymn to the Divine Majesty ; and the Harmony and Agreeableness of our Actions, with the Commands of our Maker, is the most pleasing Sacrifice we can offer unto him. Tho' the Words of our
Prayers

Prayers be never so numerous, and we deck his Praises with all the Perfections that Art can give them ; tho' our Opinions be guided by the utmost Strictness of Reasoning, and can submit to the Censure of the most accurate Judgment ; yet, if our Practice don't confirm, and our Example strengthen our Religious Pretensions, it may all prove but as a sounding Brass, or a tinkling Cymbal.

In a Word, the Majesty of God, in whom all Fullness dwells, will not admit of our adding any Honour, or Excellence to him ; since to that which is perfect, nothing can be wanting, and to that which is infinite, nothing can be added. As our Goodness extends not to him, to make him happier, so neither do our Praises, to make him greater : Therefore, saith *Elibu* in *Job*, *Thy Righteousness may profit a Man, as thou art ; but if thou be righteous, what givest thou to him, or what receiveth he at thy Hand ?* So that God is best glorify'd, and most truly served, when by our good Works we openly express the Power of his gracious Influences upon us ; that so by our Faith, by our Hope, by our Charity ; by every good Word and Work, his Name and Worship may be advanced, and the Mightiness of his Kingdom made known unto Men.

And

And this leads me to treat of good Works as they respect our Neighbour ; which was the Second View in which I purposed to place this Matter.

However then they may respect God, these Things be sure are good and profitable unto Men ; and that both to Soul and Body. They benefit the Soul, inasmuch as most Men attend more to Example than to Precept. To do well, therefore, will always prove more persuasive, than any other Way of Expression ; seeing, that Acts of Piety have a Language, that's every where understood, and every where convincing.

I cannot here forbear quoting a Passage from a late eminent Divine, as exactly suiting the Point we are now upon. " If a Man, saith he, be noted for Sensuality, Covetousness, Pride, or Uncharitableness, he may preach his Heart out in Behalf of the contrary Virtues, and all to no Purpose ; for still his Example will be a stronger Temptation to the Sin, than his Doctrine can be an Enforcement to the Duty." No, this will not do : If we would lead the Way to Heaven, we must even walk in it our selves ; following the Captain of our Salvation, who pressed no Doctrines upon His Hearers, but what he first practised himself.

And

And as such Behaviour is a Duty, from us, to our Neighbour, with Regard to his Soul, so it is likewise with Respect to his Body. Whilst we dwell here as Citizens of the World, every one of us have a Right and Interest, in each other. When every one of us singly pray for *Our daily Bread*, as in common, this very Expression supposes that others should share it with us.

God has not made us absolute Proprietors, but Stewards only of what is committed to us: And a Steward's Office, we know, is not to hoard up for himself, but to dispense to others. From him we hold all that we have; and he has commanded an Acknowledgment to be paid Him, in our Beneficence to each other.

I know that Flesh and Blood may persuade us, and that the Laws of the Land will allow us, to do, what we will, with what we take to be our own: But if we consult the Oracles of God, They'll tell us quite another Thing: *That to give our Bread to the Hungry, to cloth the Naked, visit the Sick, and relieve the Oppressed,* are, when we have Opportunity, Duties indispensable.

And hence it is, without Doubt, that the Things of the World, which we are
so

so desirous to call our own, are by our Saviour call'd, that which is anothers. *If, saith he, ye have not been faithful in that which is another Man's, who will give you that which is your own? As if he should say, What Hope is there that God will give you those heavenly Riches, the Riches of his Grace, which were prepared for you, and would be your own to all Eternity, if by your unfaithful Administration of this World's Goods, ye make your selves unworthy of the other.*

It is an Observation here well worth our Notice, That whereas our Saviour, whilst he convers'd on Earth, wrought so many beneficial Miracles, and Acts of Grace to Mankind, he did but one Deed of seeming Severity amongst them all, and it was to the Barren Figtree. For our Sakes, no Doubt, this senseless Plant was made so exemplary, that we might hereby learn not to be unfruitful.

And hence may we see that such Behaviour reflects no small Advantage upon ourselves; which was a Third Light in which I purposed to place this Matter.

The Apostle charges them that are rich in the World, that they be rich in good Works.

Works. This he counts Riches likewise, and the better of the Two; *For*, saith he, *hereby they lay up* (the Original is, treasure up) *for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life.* So that God requires these Things, for our own Sakes, as well as for our Brethren's. He could, if he pleased, have relieved the Poor, without our Help: He fed *Elijah* once by Ravens, and could have done it again without sending him to *Sarepta*, if he had not thereby intended a Kindness rather to the Widow who gave the Alms, than to the Prophet who received it. So that the Case is manifestly this, God who supplies us, would, for our Sakes, supply the Needy by us; that our Superfluities might be their Necessaries; that both Poor and Rich might at length receive a Reward; they of their Patience in suffering, we of our Charity in relieving them.

The Scripture often expresses Liberality of this Kind, under the Metaphor of Seed sown. The Husbandman casts it out of his Hand, and the Ground receives it: Nay, tho' it seems to rot in the Bowels of the Earth, and becomes we know not what; yet he who sow'd it, counts upon it as laid up in Store, and expects a full Crop in due Season: Whereas by fondly keeping it close at Home, he might have hoarded it up for

B

Worms

Worms and Mustiness, and so have utterly lost it. Just thus it is in the Case before us; that which we bestow in charitable Uses, seems to be spent, and what becomes of it we know not. But this we know, and may depend upon, That at the Harvest in the End of the World, we shall for every Grain so scattered, reap an Hundred Fold: Whereas by storing it up here, (which yet we must part with at last) we may leave it to be squander'd away by idle, or wicked Successors, and our selves lose the Fruit of it for ever.

In truth, I scarce know any other Way, whereby we can assure our Hearts, that they are right in the Sight of God.

He that loves not his Neighbour, never can be sure that he loves God; for he that loves God, loves his Neighbour also. And if there be Love, Words and Works will follow.

As well may Fire refuse to burn; or a generous Plant, cherish'd by the kind Influence of Earth and Heaven, forget to bring forth Fruit, as a truly good Christian forbear to exercise his Graces. *Being once become Servants of God, saith St Paul, ye have your Fruit unto Holiness.*—Ye have it. Faith, that works by Love, if it do not work, it cannot live.

And

And if these Things be so ; how much are those Men deceiv'd, who can think well of themselves, not for doing some little Good, but because they say, they do no Body any Harm ? which, in other Words, is confessing themselves good for, just nothing at all. Whatever flattering Titles they may give their Souls, I can assure Them, the Scriptures give them none. Sons of *Belial* is a Name there that belongs to the worst of Men ; and it signifies no other than unprofitable, or good for nothing. And yet we find People can call themselves Christians, who do little else but eat and drink, lye down, and rise up : And, if moreover they profess to be quiet, and pay every one their own, fancy they have done as much as is required of them : Never taking Thought how much they owe to God, and their Brethren ; and indeed to themselves ; neither considering, for what End they came into this World, nor upon what Terms they must go out of it : But bring now thy Talent in a Napkin, thou Fool, with Shame and Sorrow ; whilst thy Master shall condemn thee, not only for a slothful, but for a wicked Servant.

Was it for nothing we were call'd out of the Dust, and had a Birth-right given us above the rest of our Fellow Creatures,

who were made before us ? Was it for no Purpose we were form'd like our Great Creator, and had all Things put in Subjection under our Feet ? And shall we content ourselves to creep upon our Belly like the Serpent, and rise no higher than that Earth from whence we came ? Is this the Recompence we make the Almighty for all his Bounty ? only to put up our Heads out of the Earth, like an Excreffence of it ; and after we have lived a while flat, and insipid, to sink down again inglorious, and useless, as tho' we had never been ! Should we not give back some Account of the Riches and Plenty we have wasted ; and of those Graces and Blessings we have misemploy'd ? For, be sure, when the Judge of all the Earth shall give Sentence against those on the Left Hand, not only they who have done Evil, but they also who have done No Good ; not fed, nor clothed, nor visited Him, sick, or in Prison, are condemn'd to go together into everlasting Perdition.

Thus much for the Necessity of good Works in general. I could press this Matter still farther upon you, from those strong Motives of Natural Affection, and Self-Interest ; but as this would be incroaching too far upon my principal Intention, I forbear. And
 proceed

proceed now, as I purposed, to recommend to you particularly the Care, and Provision for the Sick, the Distemper'd, and the Wounded, as the fittest, and choicest Objects, upon whom your Compassion, and Bounty can be employ'd.

And here first, as always, the Example of our Lord and Saviour demands our Attention. He went about doing good: Teaching, and healing all Manner of Sickness, and all Manner of Diseases among the People. And as his Father sent him, even so sends he his Disciples, on the self same Errand; to preach the Gospel of the Kingdom, and to heal every where. And what a Blessing from God should we account it, that we are call'd, and able, in any Sort, to join with the Saviour of the World, and the Holy Apostles, in so blessed an Employment? And what a Woe will await us, if we decline thus to be number'd with the Saints of God?

To encourage us to engage in so blessed a Work, let us open our Eyes to some of those Excellencies that it has peculiar to itself. And we shall find, that making the Case of the Distressed and Calamitous thus our own, is one of the most useful Exercises of Humanity: In as much as it gives us

a Fellow-feeling of the various and shocking Accidents of Human Life; a Kind of Fellowship in the Sufferings of our Brethren; and strikes deep at the Root of Pride, and Self-sufficiency; which is the very Bane of our Nature; and which must be purged out before we can receive any Thing of the Humility of Christ; that Captain of our Salvation, who was himself made perfect by suffering.

It is likewise more free from Objection, than any other Work of Charity. For here is no Door left open for the usual Pretences for not relieving the Poor; such as Idleness, and Hypocrisy. These Things can have no Place here. A Body maim'd by Accident, or broken by Disease, gives such an indisputable Proof of a suffering Condition, that a Man must be dead to all Sense of Shame, as well as Pity, before he can cavil, or be deaf to the Voice of such Complaints as these.

Again, Let it be consider'd that, what is here done, is not only present Relief, which will soon be worn out; as in other common Assistances of the Poor; and then Want returns upon them, like an Armed Man; but the Administration of this Service is calculated for durable Benefit; and may likely, by God's Blessing, set up many to be useful

ful and laborious Members of Society, to the End of their Days; who, without such Help, might linger out wretched Lives; a Burden to themselves, to their Families, and to the Publick.

Nor again, Can those who conduct this most excellent Design be suspected of any private Interest; or little, despicable Party Views: As in most other Cases Men may. Here are no Funds to be misapply'd; no Fees to be obtain'd; no Partiality to be exercised: All here is open; all is free; to every one, whom Misfortune or Disease, has qualify'd to receive the Benefit of it. And I don't doubt, but that it is this very Circumstance, that makes the Story of the charitable *Samaritan* enter so deeply into the Souls of all that hear it. That good-natur'd Stranger, stands not to examine about the Man half dead, either who he was, or whence he came; but pours in his Oyl, and his Wine immediately; and for the best Reason in the World, because he sees it is immediately wanted: Whilst the narrow-Soul'd Priest and Levite pass him by unheeded, because possibly he might prove not to be a suffering *Jew*; one of their Tribe, or Party. In these piteous Circumstances, the High, and Low; the Rich, and Poor; the Neighbour, and the Stranger; the Friend, and the Foe meet together,

ther, as Objects of Pity ; and whoever offers to divide them from Compassion, on these, or any other Accounts ; or from their Assistance, if they need it ; shew plainly that they belong to the Party, and act in the Interest of the Destroyer ; the universal Foe of Mankind ; and breathe the Spirit and Temper of Envy, Hatred, and Malice ; which are the very Elements of Hell.

But I am persuaded better Things of you, my Brethren, tho' I thus speak.

However, That I may in some Measure do Justice to the Cause of the Helpless, which I have taken in Hand to plead, I use great Freedom, and Plainness of Speech. For indeed our Cause wants no Art to recommend it ; no false Colouring to set it off. We commend unto you no visionary Design ; no probable Scheme ; but a Fact ; a Thing that has already taken Place ; and can shew upon Record, from Books regularly kept, the Names of a Thousand ; who, from their own Experience, (having tasted the Benefit,) with one Voice, proclaim aloud, That it is the most noble Branch of Charity in the Christian World.

We want not therefore to quiet Objections, and to clear up Difficulties that may attend the Execution of distant Projects ;
but

but only to enlarge our Line of Things, already made (in some Sort) fit to our Hands; to make it reach not only to you, but to the most remote Parts of the Province. That to the Thousand Testimonies of its most excellent Use, already gain'd, from that Number, who have felt the Blessing; it may in a few Years boast of its Ten Thousands; even of All; as many as it shall please God in his wonderful Providence to call to the Exercise of Patience under Poverty, join'd with Bodily Sufferings. And that All, and every of These may, as far as in us lies, have an happy Issue out of all their Afflictions, is the Reason why we now beg, for Jesus Christ his Sake.

Now the likeliest Means to attain this End; that none perish from amongst us for Lack of that Aid that Man can give; is to provide a large and convenient Reception for them into one Place. This is the Thing at present which is chiefly wanted; for almost all Things else are ready: And it is towards laying the Foundation of such a Building as this, that I now call upon you, in the Name of God, to lend your Hands. And to provoke you with Desire, to aid, and assist, in so excellent an Undertaking, (by setting forth, in a few Words more, the Usefulness of an House of such Capacity,)

C

shall

shall employ the small Time I have now remaining.

I say then the most useful Way of promoting this Charity, and carrying it to its utmost Extent, is to make Provision for the receiving as many of the Infirm into one House as may be. — And that because the Expence of attending, and providing Necessaries, Food, Physick, and Advice for a great Number together, bears no Proportion to the Charge of assisting them separately at their own Houses. This is practising good Husbandry in Love; 'tis making a small Matter go a great Way; and rest almost wholly upon the Objects, for whose Benefit we chiefly intended it. If I might be here permitted to make an Allusion to Trade, I would call it a Kind of Whole-sale Way of dealing in Charity: And vast Advantages may be there afforded.

Consider we again, That a single sick, or lame Person, tho' almost destitute; yet in his own Dwelling, his Door is soon passed by; his Wants, and his Sufferings, tho' perhaps exquisite in themselves, yet are consider'd as a Matter of too private a Nature to awaken the Pity of almost any Body that is able to assist him; but when such like Sufferers are met together in Numbers; and are as it were incorporated into a large
Body

Body of Distress, their united Cries grow too considerable to be neglected.

Let us farther observe, that in this compacted Manner, the Sick, the Lame, the Infirm under whatsoever Denomination, may have better, more skilfull Help, than it is possible for them to receive in such Numbers, when in a divided, and scattered Condition. Here Persons eminent in their several Callings, (and such the Rich themselves can't every where procure,) attend constantly : And to their Honour be it spoken, freely too ; without Fee or Reward.

And if the Physician of the Soul, would take Occasion from the Example of the Physician of the Body, and pour in freely his Spiritual Comforts, when such Numbers are drawn together, so well prepared to listen to his wholesome Instructions ; it would furnish us with another excellent Use, of our present Undertaking. For be sure, nothing qualifies, like Afflictions, for the Reception of Divine Admonitions. Broken and contrite Hearts, humbled by Distress, see Spiritual Things in a far different Light from others ; and receive the Word of God with a Sort of pure Affection ; to which Health and Wealth, are but too often utter Strangers.

Such, and many more, are the peculiar Excellences of our present generous Undertaking; of all which, the Time would fail me, now to speak particularly. Had I Leisure, or did I think your Compassion needed such strong Applications, to provoke, and call it forth into Practice, I would now lead you through all the various Scenes of Distress with which an Hospital abounds. I would undraw the Curtains of dying Men, groaning out their Last. I would name over a terrifying Catalogue of the Weaknesses, Diseases, Distempers, Wounds, Bruises, and Sores, that belong to our wretched Nature; and which torture, torment, and disquiet Human Life. I would display before your Imaginations, all those various Scenes of Horror and Grief with which Mortality is clothed. But it would be even too shocking. And I hope milder Methods of Persuasion will engage your Assistance to strike out of Life, as much of this Kind, as is possible. And to this blessed End, your forwarding the present Undertaking, will most likely contribute. Suffer patiently a Word or two of Exhortation farther, and I'll have done.

There is then one general Law of Providence, which obliges all the reasonable Creation, and it is thus set forth by the Apostle,

—As

— *As ye have Opportunity, do good unto all Men* : So that wherever the Opportunity fairly opens itself, there the Obligation fixes itself upon us. And what more truly useful, what more glorious Occasion can there be, than this which now presents itself before you ?

The particular Excellences of this most pious, and every Way advantageous Design, are so many, and so confessedly great, that sure no one that has the Heart of a Christian, can with-hold his Hand from contributing towards it, to the utmost of his Power, and in good Wishes, even beyond. In Affairs merely worldly, we snatch at every Occasion of employing our Money to Advantage ; and where a great deal is to be purchased with a little, never fail to strike in with the Proposal.

Now here infinite Good is to be done, and at the Expence of a Trifle, in Comparison. It is but a sad Thing to consider, and yet it is every where to be observed, with how much Toil and Care many pursue Wealth, and heap up Riches, not knowing who shall gather them : Nay, perhaps, which is still worse, even already seeing which Way they are like to be disposed off. And yet rather than do any publick, or charitable Work, will leave them to be squander'd

squander'd away by Fools and Prodigals. Such Men will find at last, by sad Experience, that the Sins by which they got their Wealth, cleave faster to their Souls in the other World, than the Riches so gotten are like to stick by their Posterity in this. Now if we can see the Folly of such Behaviour in others, why do we not dare be wise for ourselves? Why do we not bless God for these merciful Opportunities he affords us of exercising a Kind of pious Usury; of having our Talent, increased to ten Talents as in a Moment; of receiving so vast a Profit from that *Mammon* of Unrighteousness, which any otherwise expended, can neither deliver, nor support us in the Day of Trial?

Blessed are they who desire thus, by good Works to be rich towards God, and thus to lay up their Treasure in Heaven. Such Dispositions are an Effect of the true Wisdom which is from above, and to which all other Policy is but Madness and Folly. Who that's wise, indeed in any Sense, would choose to bury his Treasure in the Earth; or which is worse, make it minister to Luxury and Vice, when it may be employed to such blessed Advantage? in quieting the Cries of the Afflicted; in restoring Health to the Sick; in bidding the Lame, and the Wounded, go well away; in supplying

plying the urgent Necessities of Numbers of our distressed Brethren, for whom Christ died ; and who for Want of it might perhaps perish, without Pity, and without Assistance. I shall close up all with St Paul's parting Words to the Church of *Ephesus*, — *I have shew'd you, saith he, how that thus labouring, ye ought to support the Weak ; and to remember the Words of our Lord, how he said, — It is more blessed (I am sure it is so upon This Occasion) to give, than it is to receive.*

May God sanctify these Considerations to our Use, and grant that they may bring forth in us plentifully the Fruit of Good Works, to the Honour and Praise of his Holy Name, thro' Jesus Christ our Lord ; and to whom with the Father and Holy Spirit, be ascribed, &c. Amen.

Pontefract, April 25.
1742.

F I N I S.



[23]

giving the urgent necessities of Numbers
 of our distressed Brethren, for whom Christ
 died; and who for Want of it might per-
 haps perish, without Pity, and without As-
 sistance. I shall close up all with St Paul's
 parting Words to the Church of Ephesus
 —I have feared you, lest perhaps that
 their labouring, so ought to support the
 Weak; and to remember the Words of our
 Lord, how he said, —It is more blessed
 (I am sure it is so upon this Occasion) to
 give, than it is to receive.

May God sanctify these Considerations
 to our Use, and grant that they may bring
 forth in us plentifully the Fruit of Good
 Works, to the Honour and Praise of his
 Holy Name, thro' Jesus Christ our Lord;
 and to whom with the Father and Holy
 Spirit, be ascribed, &c. Amen.

Preached, April 25.
 1744.

P I N I S



Prin
 Bo

A N
A C C O U N T
O F T H E
Publick Hospital
For the Diseased POOR in the
County of *York.*



Y O R K :
Printed by C. WARD and R. CHANDLER,
Bookfellers in *Coney-Street*, MDCCXLIII.

ACCOUNT

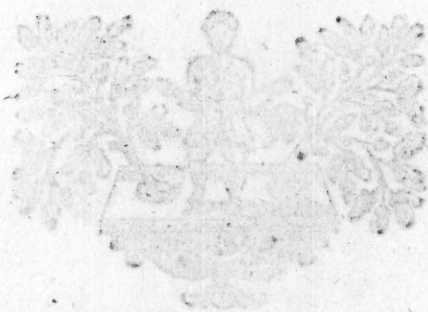
OF THE

Publick Hospital

For the Destitute Poor in the

ERRATA

Page 35, after Dr Disney, for 1:1:0 read 2:2:0
Page 36, after Sir John Lister Kaye, for 3:3:0 read
5:5:0. Ibid, after Edward Rookes Leeds, Esq; for
1:1:0 read 2:2:0.



YORK

Printed by C. Ward and A. Chapman,
Booksellers in Cornhill, Manchester.

en

Ad
ma



A N

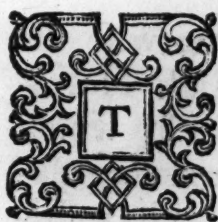
A C C O U N T

O F T H E

I N F I R M A R Y

F O R T H E

County of York.



THE great Benefits the Diseased Poor have received from the Infirmaries, which have been of late Years established within this Kingdom, sufficiently shew how very useful they are.

This Kind of Charity has many special Advantages. In common Cases the Poor may be provided with Necessaries by the
A Parishes

Parishes to which they belong: But in case of Illness, a convenient Lodging, Nurses, Diet, and several other Things are absolutely necessary, and yet scarce ever to be had; for want of which the Poor, even though they should be attended by proper and skilful Persons, would in a great many Cases find the Endeavours of the best Physicians or Surgeons fruitless.

But besides those who are intitled to Parochial Relief, these Hospitals are intended for the Reception of many others, who, tho' not reduced to take the Alms of the Parish, may nevertheless become great Objects of Charity, after having, by Dint of Industry, and hard Labour, supported their Families, by accidental Hurts or Sickness becoming a Burthen to those whom they formerly maintained, and rendring a whole Family miserable.

These great Evils cannot otherwise be cured than by establishing Publick Hospitals for the Sick and Lame Poor, in which the Care, Neatness, Lodging, and Regularity of Diet, will in all Cases much facilitate the Recovery; and, in the Cure of some Distempers, are more effectual than Physick itself.

These

These and several other Reasons, which it would be needless to urge in Behalf of a Charity, the Usefulness of which is so apparent, together with the Establishment of an Infirmary at *Winchester*, occasioned a Talk of erecting one at *York*, for the Use of this County. Every one was convinced of the Benefit which would arise from it, and the Lady *Elizabeth Hastings*, well known for her Goodness to the Poor, was pleased to declare, that if such a Charity was set on Foot, she would contribute One Thousand Pounds: But nothing being done for a long Time after, though the Talk still continued, occasioned the said Lady, when she made her Will, to leave only Five Hundred Pounds; and that on Condition that such a Charity should be set on Foot in a Time therein limited.

The Loss of Five Hundred Pounds, and the Danger of losing Five Hundred Pounds more, occasioned several well disposed Persons to meet and open a Subscription; which succeeded so well, that a House was agreed to be hired, and furnished, for the Reception of as many of the diseased Poor as it could conveniently contain. This was accordingly done, and Servants were hired, several Patients were admitted into the House, and several others who could

not be admitted, were relieved by the Advice and Medicines which they received from thence.

The Numbers that were cured, and the good Usage with which they had been treated, soon gave the Infirmary a Reputation, and the Number of Subscribers and Benefactors accordingly increased.

The Legacy of Five Hundred Pounds left by Lady *Elizabeth Hastings* being received, and several other considerable Benefactions sent in ; it was thought necessary to purchase a Piece of Ground in some convenient Place, in, or near the City of *York*, in Order to erect a new Infirmary, which, being built by a Plan contrived for that very Purpose, in which all the Offices would be disposed in the best Manner, might be much more convenient than any House that could be hired.

A Piece of Ground near *Monk-Bar* was accordingly bought, and a general Meeting of all the Subscribers was appointed, to consider in what Manner, and to whom the Land should be conveyed ; when it was agreed, that the Estate should be vested in Thirteen of the Subscribers ; who were then named and appointed, *viz.*

GEORGE

GEORGE FOX, Esq;
 BACON MORRITT, Esq;
 THOMAS FAIRFAX, Esq;
 PHILIP HARLAND, Esq;
 PETER JOHNSON, Esq;
 CHARLES SLINGSBY, Esq;
 Rev. Mr WM. TOMLINSON.
 RICHARD STERNE, Esq;
 Dr WINTRINGHAM.
 RICHARD DAWSON, Esq;
 JOHN TWISLETON, Esq;
 Dr PERROTT.
 Sir WILLIAM WENTWORTH, Bart.

In Trust for a Publick Infirmary for the
 County of *York*: Subject to the Regula-
 tions which should be made, for the Go-
 vernment thereof, by a Court of Governors,
 with the Consent of a Majority of the
 Trustees. As likewise, that the Number
 of Trustees should be always kept com-
 plet, by electing new ones from amongst
 the Subscribers, in the Room of such as
 should die, or resign their Trust.

This Conveyance being signed, a Com-
 mittee was appointed to consider of a Body
 of Rules for the future Government of the
 Infirmary, to be reported on a certain Day,
 to which the Meeting was adjourned. The
 Report was made, and the following Rules
 agreed to.

R U L E S



RULES and ORDERS

Agreed on by the

Trustees and Governors

OF THE

INFIRMARY or HOSPITAL
for the County of YORK,

At their General Meeting, on the 28th
Day of *February*, in the Year of our
Lord 1742, in Pursuance of an Inden-
ture of Release, Dated the 19th Day of
the same *February*.

*RULES and ORDERS relating to
the TRUSTEES, in Pursuance of the
Indenture above-mentioned.*

I.

THAT the Trustees mentioned in
the above-named Indenture be a
separate Court, (independent on the
Governors hereafter mentioned) whose Pow-
ers shall be as follows.

II.

II.

No less than five Trustees shall act as a General Court, which may appoint a Committee of three, with Powers of acting till the next General Court ; whose Acts during that Time shall be valid, provided they contradict not the fundamental Rules following.

III.

They shall have no Vote in a Court of Governors, nor be of their Committee ; but in all other Things shall act, as intitled, by their Subscription.

IV.

They shall have a Negative in chusing the Treasurer, Physicians, Surgeons, Apothecary, and Steward, and likewise in changing them : All which shall be chosen, or removed, by a General Quarterly Court ; never by a Committee of either one, or both Courts.

V.

All Elections, or Removals, of this Kind shall be determined by balloting ; and in Case the Numbers on both Sides be equal, the Trustee first named in the Indenture, who is there present, shall have a Casting Vote.

VI.

VI.

A Week's Notice shall be given them by the Governors of their General Court: Besides which, the Trustees may meet by their own Appointment; and if they see Occasion, appoint a Committee.

VII.

They may proceed in what Manner they please in their own Body, except in electing or displacing of Officers, which must always be done in the Manner above-mentioned.

VIII.

They, or a Committee appointed by them, must be present at the General Audit, which shall be once in a Year; namely, on the second *Tuesday* in *May*: The Quarterly Courts to be on the same Day of *August*, *November*, and *February*, respectively at three o'Clock in the Afternoon.

IX.

If in stating the Accounts of the preceding Year, it appears that the Current Expences have exceeded the Annual Income of the Hospital, the Trustees shall have a Power of striking off, or lessening such Articles as they think least necessary, so as to reduce the Expences to agree with the Income of the preceding Year.

X.

X.

Upon the Demise or Resignation of any Trustee, a Week's Notice shall be given (by the Governors) to the rest, who at a Court appointed by themselves for that Purpose, shall chuse a new One, within the Space of three Months ; which new One shall be chosen out of such as are, and were Governors before the Demise, or Resignation above-mentioned ; who shall have the same Power as those mentioned in the Deed of Trust.

XI.

The Concurrence of the Trustees, or of their Committee, shall be necessary in contracting with Workmen, or any others concerned in furnishing Materials for building, repairing, or fitting up the Hospital.

XII.

If on the Election of any of the Principal Officers, namely the Treasurer, Physicians, Surgeons, Apothecary, or Steward, Disputes shall arise between the Court of Trustees, and that of the Governors, so that the Election be not determined at either of the two first General Quarterly Courts next ensuing ; then it shall be in the Power of the remaining Principal Officers above-mentioned, or the Majority of them, at a Meet-

B

ing

ing held for that Purpose, of which a Week's Notice shall be given, to appoint a proper Person to supply such Vacancy, till a new One be chosen, by the joint Consent of the Trustees and Governors, according to the true Intent and Meaning of the Indenture, that the Progress of the Hospital be not interrupted.



*RULES and ORDERS relating to
the GOVERNORS, in Pursuance of the
Indenture above-mentioned.*

I.

THE Governors shall be a seperate Court (distinct from, and independent on, the Trustees) which shall consist of such Benefactors, as either give Twenty Pounds to the Hospital, or subscribe Two Pounds *per Annum*.

II.

As many of these as will, not less than Seven, when assembled, form a Court; but no Subscriber shall be accounted a Member of the Court, or have a Vote, till his Subscription be paid.

III.

A Week's Notice shall be given of every

ry General Court, which shall meet four Times every Year, at the Times specified in the 8th Article of the Orders, relating to the Trustees.

IV.

They may appoint other Meetings at such Times as they judge convenient, and appoint a Committee with full Powers, whose Acts shall be binding till the next General Court:

V.

The Court shall nominate a Chairman, and appoint its own Ways of Proceeding, except in electing or discharging the principal Officers, which shall always be done by Ballot, as mentioned in the Articles relating to the Trustees, and in case the Votes are equal, the Chairman shall have a Casting Vote.

VI.

The Court shall have the Cognizance and Direction of all Matters relating to the Receipt or Disbursements of Money, for the current Expences of the Hospital, independent of the Trustees, except in the Case specified, at the General Audit ; but to all new and uncommon Expences, or what relates to building, repairing, or fitting up the Hospital, the Concurrence of the Trustees also shall be necessary.

VII.

The Court may chuse the Housekeeper, Cook, Nurses, and under Servants, or remove them as they think convenient, without the Consent of the Trustees.

VIII.

The Court may make such Rules as they think necessary, about the admitting or discharging of Patients, and Management of the House.

IX.

The Court may elect a Treasurer, two Physicians, two Surgeons, one Apothecary, and a Steward; and recommend them to the Trustees, at the General Quarterly Courts; all which must have the Approbation of the Trustees also, before they can act as such.

X.

All future Orders (except the Powers herein before specified) agreed on by the Court of Governors, shall be sent to the Court of Trustees for their Approbation, and be sign'd by them also, otherwise be null.

XI.

That as the Governors are a more numerous and variable Body than the Trustees, all Orders pass'd in the Court of Governors,

nors, requiring the Concurrence of the Trustees, shall be sign'd by Five of their Body, in the Name of the whole, and be brought to the Trustees by them, for their Concurrence.



*RULES and ORDERS relating to
the PHYSICIANS and SURGEONS.*

I.

THAT each Physician and Surgeon attend alternatively by their Weeks, to take in Patients, on the Days of Admission.

II.

That each Patient shall belong to the Physician or Surgeon respectively, in whose Week they are admitted.

III.

That no Physician or Surgeon, whether belonging to the Hospital or not, presume to order or intermeddle with the Patients who are not under their own Care, except desired by the Person to whom they belong.

IV.

That their Business on the Days of Admission be, to report the Condition of the Patients recommended, to the Governors who attend,

attend, but they shall not take in, except there be no Governors present.

V.

They shall make a Report of the Discharge of their Patients if required.

VI.

That each Surgeon or Physician, whose Affairs or Indisposition shall oblige him to be absent from the Hospital, shall depute some other to officiate for him during his Absence, that the Patients be not neglected, always preferring those of the Hospital to others.

VII.

That no Surgeon presume to order any internal Medicines except in Cases Chirurgical, nor any Physician to act as a Surgeon; but that in difficult and mixt Cases, namely, where the Constitution of the Patient and Nature of the Humours, are to be considered, the Physician shall be consulted; who shall give his Opinion jointly with the Surgeon; and in case they do not agree in Opinion about treating the Disease, the other Physician and Surgeon shall also be consulted, that the best Method of Cure may be taken for the Patient.

*RULES and ORDERS relating to
the APOTHECARY.*

I.

THE Apothecary shall keep a Book of the Names, Ages, Admission, Parish, Recommendation, and Discharge, of the Patients.

II.

He shall keep a regular Account of the Prescriptions, and not make up or administer any Medicines but by Directions of the Physicians or Surgeons, neither shall he practise for himself.

III.

He shall put a Ticket over every Patient's Bed, containing their Names, Places they came from, when admitted, and specifying the Physician or Surgeon to whom they belong.

IV.

He shall keep a Check Book of such Commodities as are bought in, on the Shop Account.

V.

He shall not be absent from the Hospital without Leave of the Physicians or Surgeons, and shall leave Directions with the Matron where he may be found, during such Absence.

RULES

*RULES and ORDERS relating to
the TREASURER.*

I.

THE Treasurer shall sign all Tradesmen's Bills before they are paid, and produce a regular Account when called on by the Trustees, or Governors, or their Committees.

II.

He shall take a proper Security of the Steward, and receive and issue out Money for the Use of Hospital.



*RULES and ORDERS relating to
the STEWARD or SECRETARY.*

I.

HE shall keep a regular Account for himself, and Post from Time to Time the Publick Accounts.

II.

He shall pay off such Bills as are signed by the Treasurer, shall examine them all by the Check-Books before Payment be made, and produce his Accounts when called on by the Court of Governors, their Committee, or the Treasurer.

III.

III.

He shall collect the Subscriptions, and receive Benefactions, giving Receipts; and shall pay them into the Treasurer's Hand, when demanded.

IV.

He shall lay out the Money committed to him, faithfully, and to the best Advantage, for the Use of the Hospital, without any Partiality to one Trader more than another.

V.

He shall attend the General Courts, both of the Trustees and Governors, and their Committees, and enter their Orders.

*' It is agreed, That the present Officers
' be continued, and no new ones taken in
' till a Vacancy shall happen, either by the
' Demise, Resignation, or Removal of any
' of them by the Trustees and Governors;
' after which the said Vacancy shall be
' supplied, as before directed.*

The Court of Governors, in Pursuance of the Power vested in them by the 6th and 8th of the above Rules relating to the Governors, have made the following ORDERS.

I.

Ordered, That a Subscriber of One Pound *per Annum* shall be allowed to have one Out Patient on the Hospital-Book at a Time, and no more; and that a Subscriber of two Pounds *per Annum* shall be allowed one Out, or one In Patient at a Time, and no more; and a Subscriber of three Pounds *per Annum* shall be allowed one Out and one In Patient at a Time. That a Benefactor, who at one Time has given to the Infirmary the Sum of Twenty Pounds, shall be equal to an *Annual* Subscriber of two Pounds; and so in Proportion for greater or less Sums.

II.

Ordered, That the Whole of all *Annual* Subscriptions shall be collected as near as can be to the Beginning of each Year, which shall commence at *May-day*; and that the Receipt given shall be in Form following, *viz.*

Received

Received the Day of 174 of
 being Yearly Subscription
 to the Infirmary for the County of York,
 payable at May-day last, for the current
 Year.

Received by

And that no Subscriber, who shall not
 have paid in his Subscription within three
 Months after *May-day*, at the Beginning
 of the Year, shall be allowed to recommend
 a Patient till the Subscription is paid in.

III.

* Ordered, That no Person, however re-
 commended, who shall appear to belong to
 the Parish of *St Maurice*, shall receive any
 Benefit from the Infirmary.

IV.

Ordered, That the Cases of Patients to be
 recommended, who live at a Distance from
 the Infirmary, may be properly drawn up,
 and sent to the Hospital by Letter, Post
 paid, to which an Answer shall be return'd,
 whether, and when, such Patients may be
 admitted.

C 2

V.

* As the Parish have Asses'd the Hospital to their Poor,
 it was thought unreasonable that they should have any Be-
 nefit from the Charity.

V.

Ordered, That the Times of Admission be on *Mondays* and *Thursdays*, between Ten and Eleven o'Clock in the Morning, and that no Patient be admitted without a proper Recommendation, except only, accidental Hurts which require immediate Relief, for these may be admitted at all Times and without Recommendations; and that no Children under seven Years old shall be made In-Patients, except only, those who are to be cut for the Stone.

VI.

Ordered, That the Salaries and Wages of the Officers and Servants of the Hospital, shall be as followeth.

	<i>L.</i>	
The Steward	20	} <i>per Annum.</i>
The Apothecary	20	
The Housekeeper	6	
Upper Nurse	5	
Under Nurse	4	
The Cook	4	

SOON after, a Plan for the New Hospital was designed and agreed on, and Workmen contracted with for the Building, which

which is at present pretty well advanced, and it is hoped will be covered in this Summer.

The Officers of the Hospital are at present,

Treasurer,	BACON MORRITT, Esq;
Physicians,	{ Dr BARNARD,
	{ Dr BURTON.
Surgeons,	{ Mr DRAKE,
	{ Mr FOTHERGILL.
Steward,	Mr DAVID SMITH.
Apothecary,	Mr OSBORNE.

A *Housekeeper*, or *Matron*, who takes Charge of all the Household Goods and Furniture ; weighs and examines the Provisions, keeping a Check-Book, as well for them, as for every Thing else which comes in on the House Account ; and is to take Care that all the Nurses, and other Servants do their Duty.

A *Cook*, who is to dress the Patients Victuals, according to the Diet order'd by the Physicians and Surgeons, of which she is to keep an Account, and to clean all the Low Rooms.

Nurses, who are to attend the Patients and keep them in order, to see that they take their Medicines as directed ; to be accountable

table to the Housekeeper for the Rowlers and Cloth which they receive from her on the Patients Account, and to keep their Wards clean.

The *Apothecary's Man*, who is to follow the Directions of the Apothecary, to carry Messages, and do any other necessary Work which is required for the Service of the Hospital.

It is also proposed to allow a Salary to a Clergyman, who shall read Prayers, and officiate in the Hospital.

In-Patients, viz. Such Patients as are admitted into the House. They are not to go out of the Hospital without Leave from the Physician or Surgeon under whose Care they are ; to behave themselves decently, and assist the Servants in doing the Hospital-Work, as far as they are able, by Permission of their Physician or Surgeon.

Out-Patients, who have the Benefit of Advice and Medicines, but are not admitted into the House. They are to attend at the Times appointed by the Apothecary, bringing their own Gally-Pots and Vials for the Medicines.

fol-
to
Mary
e of

Sa-
read
Hof-

s are
ot to
from
Care
ntly,
ofpi-
Per-

fit of
limit-
and at
cary,
ls for

The

The Physician and Surgeon in Waiting, examine the Condition of the Persons thus recommended, which they report to such Governors as please to attend, who may take into the Hospital, or make Out Patients of such as they think proper, giving a Reason to such as are not admitted. But it is expected that all Persons who are taken in, shall deposit in the Apothecary's Hands the Sum of Twenty Shillings, as Caution-Money, to indemnify the Hospital from any Charge which may arise from burying

burying or removing them; which Money, when they go out, is to be returned.

In keeping the Accounts, the Bills or Notes which come in are all examined by the Steward with the Check-Books, which are kept by the Housekeeper or Apothecary ; if he finds they agree, after signing the Notes, they are sent to the Treasurer, who likewise, if he thinks proper, may re-examine them, before he likewise sign them for Payment. The Steward and Treasurer has each his distinct Account, which is audited once a Quarter ; and once a Month is Posted into the General Account Book, which is kept in a mercantile Manner, where every Article is distributed under its proper Head : This Book is kept at the Hospital for the Inspection of the Governors who please to call for it, and the whole Account is closed once in the Year, against the General Audit.

They who shall be disposed to contribute to this Hospital by their Last Will and Testament, may do it in the following Form.

Item, I give and bequeath to A. B. and C. D. the Sum of upon Trust, and to the Intent that they do pay the same to the Treasurer or Steward for the Time being, of a Society who now call themselves the

*the Trustees and Governors of the County
Hospital, for sick and lame at York;
which said Sum of I desire may
be applied towards carrying on the chari-
table Designs of the said Society.*

Such Persons as are willing to encourage
this Charity, are desired to send their
Names and the Sums they please to sub-
scribe, to *Bacon Morritt, Esq;* Treasurer;
or to *David Smith, Steward.*



*A Table of DIET for Patients in the
INFIRMARY for the County of York.*

FULL DIET.

SUNDAY.

BREAKFAST. A Pint of Water-Gruel.
Dinner. Half a Pound of boiled Mutton.
Supper. A Pint of Milk-Pottage, or Broth.

MONDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Rice-Pudding.
Supper. A Pint of Milk-Pottage.

TUESDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Half a Pound of boiled Beef.
Supper. A Pint of Broth.

WEDNESDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Baked Pudding.
Supper. A Pint of Milk-Pottage.

THURSDAY.

The same as on Sunday.

FRIDAY.

The same as on Monday.

SATURDAY.

The same as on Tuesday.

The Patients shall have Bread and Beer without
Waste.

LOW DIET.

SUNDAY.

BREAKFAST. A Pint of Water-Gruel.
Dinner. Two Ounces of boil'd Mutton, and
 a Pint of Broth.
Supper. A Pint of Milk-Pottage, or Broth.

MONDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Rice-Pudding.
Supper. A Pint of Milk-Pottage.

TUESDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Two Ounces of boil'd Beef, with a Pint
 of Broth.
Supper. A Pint of Milk-Pottage, or Broth.

WEDNESDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Baked Pudding.
Supper. A Pint of Milk-Pottage.

THURSDAY.

The same as on Sunday.

FRIDAY.

The same as on Monday.

SATURDAY.

The same as on Tuesday.

Bread without Waste.
 Small Beer a Pint a Day.

D 2,

MILK

MILK DIET.

SUNDAY.

BREAKFAST. A Pint of Water-Gruel.
Dinner. A Pint of Rice-Milk.
Supper. A Pint of Milk-Pottage.

MONDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Rice-Pudding.
Supper. A Pint of Milk-Pottage.

TUESDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. A Pint of Rice-Milk.
Supper. A Pint of Milk-Pottage.

WEDNESDAY.

Breakfast. A Pint of Water-Gruel.
Dinner. Baked Pudding.
Supper. A Pint of Milk-Pottage.

THURSDAY.

The same as on Sunday.

FRIDAY.

The same as on Monday.

SATURDAY.

The same as on Sunday.

Bread without Waste.
 Drink, three Pints a Day, one Part whereof to be
 Milk, and two Water.

DRY

DRY DIET.

SUNDAY.

BREAKFAST. Two Ounces of Butter or Cheese.
Dinner. Half a Pound of boil'd Mutton.
Supper. Two Ounces of Butter or Cheese.

MONDAY.

Breakfast. Two Ounces of Butter or Cheese.
Dinner. Rice-Pudding.
Supper. Two Ounces of Butter or Cheese.

TUESDAY.

Breakfast. Two Ounces of Butter or Cheese.
Dinner. Half a Pound of Beef.
Supper. Two Ounces of Butter or Cheese.

WEDNESDAY.

Breakfast. Two Ounces of Butter or Cheese.
Dinner. Baked Pudding.
Supper. Two Ounces of Butter or Cheese.

THURSDAY.

The same as on Sunday.

FRIDAY.

The same as on Monday.

SATURDAY.

The same as on Tuesday.

Bread without Waste.

The

*The Account of the Patients admitted from
April 4th, 1740 (the Beginning) to
May 1st, 1743.*

P ATIENTS admitted,	—	1708
Of whom have been cured,	—	1335
Died,	—	52
Discharged for Non-Attendance,	—	114
— as an Imposture,	—	1
— as Incurable,	—	50
— as Lunatic,	—	2
— as improper, having Infectious Diseases,	} 3	
— for Irregularity,	—	17
— at their own Requests having been obliged to return Home,	} 6	
Remaining under Cure,	—	128
	—	1708

*Those who were cured had the Diseases,
as follow :*

A BSCESSES form'd in various Parts,	} 78	
many of which were very deep,		
Arms broken,	—	15
Asthmatical Complaints,	—	19
Bites by Dogs,	—	4
Bloody Flux,	—	3
Belly much swell'd, by taking an improper Purge,	—	1
Bruises in several Parts,	—	73
Burns in different Places,	—	3
Cancer in the Breast, which was cut out,	—	1
— in the Lip, cut out,	—	1
Canker in the Mouth,	—	1
Chincough,	—	2
Chlorosis,	—	83
		284
		Brought

Brought over,	284
Collar Bones broken,	4
Cough Phthifical,	5
Diarrhæas, some of which were of a long Standing,	36
Dislocations of different Bones,	7
Dropsy,	29
Epileptic Fits,	12
Eyes of several different Diseases,	83
Fevers Continual,	1
Hectical,	40
Intermittent,	62
Remittent,	5
Pleuretic,	4
Worm,	16
Fistula in Ano,	5
Lacrymalis,	3
Fingers cut off,	9
Fluor albus,	9
Ganglion,	1
Gonorrhæa, with other Venereal Complaints,	14
Gravel,	2
Gripes dry,	2
Head-Aches very violent,	2
Heart-Burn to a great Degree,	11
Hoarseness,	2
Hydrocele,	2
Hypochondriacal Complaints,	2
Hysteral Complaints,	9
Jaundice,	12
Itch,	8
Legs broken,	2
cut off,	10
Leprosy,	2
Lues Venerea,	19
Mortifications in different Parts,	4
Palsy in some one or more Parts,	14
Piles,	2
Polypus in the Nose taken out,	1

735

Brought

Brought over,	735
Prolapsus Uteri,	1
Pustules Cutaneous on several Parts,	12
Quincy,	4
Rheumatic Complaints,	69
Ribs broken,	6
Scalds in various Parts,	10
Scald Heads,	9
Sciatica,	10
Scrophulous Tumours and Sores,	47
Scurvy,	20
Shoulder-Bone broken,	1
Sore Breasts,	7
Spitting of Blood,	1
Stiffness of a Joint,	1
Stone, cut for it,	6
Strain in several Joints	22
Tendons cut into two,	2
wounded by Bleeding, and by other } Means, some of which mortified,	7
Testicle swell'd,	1
Tetterous Eruptions in several Parts,	23
Toe cut off,	1
Tumor Inflammatory,	40
Incised,	1
Ædematous,	36
Varicose,	1
Thighs broken,	6
Vertigo,	1
Ulcers in various Parts, some of which were } corrosive, and attended with carious Bones } and Fistulas,	174
Urine Bloody,	1
Urine Stoppage of,	1
Worms,	31
Wounds in several Parts, some of which were } very dangerous,	48
Total	1335

STATE of the ACCOUNT at May-day last.

AT the closing the General Account at *May-Day* last, for the preceeding Year, it appeared that the Hospital Estate amounted to — l. 1099 : 11 : 4

Viz. The Hospital-
Land valued at the } 140 : 00 : 00
Price it cost.

The New Building
valu'd at the Money } 47 : 12 : 09
expended. —

Money in Dr *Bur-*
ton's Hand, } 137 : 07 : 08

Do. in the Hands of
Bacon Morritt, Esq; } 774 : 10 : 11
Treasurer.

————— 1099 : 11 : 4



A LIST of the Annual SUBSCRIBERS to the County Hospital.

		<i>per Annum.</i>		
A.		<i>l.</i>	<i>s.</i>	<i>d.</i>
R	Ev. Mr Allott, ———	1	1	0
	Sir Samuel Armitage, ———	3	3	0
	Mrs Ascough, ———	2	2	0
	Dr Audley, ———	2	2	0
	Rt Hon. Earl of Aylesbury, ———	10	10	0
	Mr George Atkinson, ———	2	2	0

B.				
The Rt Rev. Bishop of Bangor,	—————	3	3	0
	Dr Barnard, ———	2	0	0
	Thomas Barton, Esq; ———	2	2	0

E Henry

			<i>per Annum.</i>		
			<i>l.</i>	<i>s.</i>	<i>d.</i>
Henry Beaumont, Esq;	_____		3 :	3 :	0
Ralph Bell, Esq;	_____		2 :	2 :	0
Mr Bennington,	_____		2 :	2 :	0
Rev. Mr Benson,	_____	_____	2 :	2 :	0
Rev. Mr Berdmore,	_____		2 :	2 :	0
Rt Hon. Lady Bingley,	_____		2 :	2 :	0
Walter Blackett, Esq;	_____		5 :	5 :	0
Walter Blackett, Esq; Assembly Rooms,			1 :	5 :	0
Mrs Bouchier,	_____		2 :	2 :	0
Mr Bourne,	_____	_____	1 :	0 :	0
George Bowes, Esq;	_____		5 :	5 :	0
Mrs Bright,	_____	_____	5 :	5 :	0
Mrs Catharine Bright,		_____	2 :	2 :	0
Montague Brooke, Esq;		_____	5 :	5 :	0
Mr Brooks,	_____	_____	1 :	1 :	0
Mrs Brown,	_____	_____	1 :	1 :	0
Rt Hon. Earl of Burlington,			10 :	10 :	0
Dr Burton,	_____		2 :	2 :	0
William Burton, Esq;		_____	2 :	2 :	0
Mrs Anne Byerley,		_____	3 :	3 :	0
Mrs Elizabeth Byerley,	_____		3 :	3 :	0

C.

Hon. Mr Carey,	_____	_____	3 :	3 :	0
Rt Hon. Earl of Carlisle,	_____		10 :	10 :	0
William Chaloner, Esq; Assembly Rooms,			1 :	5 :	0
Mrs Conyers,	_____		3 :	3 :	0
Sir George Cook, Bart.		_____	3 :	3 :	0
Dr Cookson,	_____	_____	2 :	2 :	0
Mr Charles Cotterell,		_____	2 :	2 :	0
Mrs Cutler,	_____		2 :	2 :	0

D.

Lady Dawes,	_____	_____	3 :	3 :	0
Hon. Christopher Dawney, Esq;			3 :	3 :	0
Richard Dawson, Esq;		_____	2 :	2 :	0
William Dawson, Esq;		_____	1 :	1 :	0
Dr Dealtry,	_____	_____	2 :	2 :	0

Dr

		<i>per Annum</i>		
		<i>l.</i>	<i>s.</i>	<i>d.</i>
Dr Disney,	— — —	1	1	0
William Dobson, Esq;	— — —	2	2	0
Mr Francis Drake,	— — —	2	2	0
Thomas Duncombe, Esq;	— — —	5	5	0
Mrs Duncombe,	— — —	2	2	0
Rt Hon. Lord Dupplin,	— — —	5	5	0

F.

Rt Hon. Lord Fairfax,	— — —	5	5	0
Thomas Fairfax, Esq;	— — —	3	3	0
Thomas Fairfax, Esq; Assembly Rooms,		1	5	0
Lord Viscount Falconberg,	— — —	2	2	0
— — — in the Assembly Rooms,		1	5	0
James Farrer, Esq;	— — —	2	2	0
Mr Richard Farrer,	— — —	2	2	0
Mr Christopher Fell, Assembly Rooms,		1	5	0
Mrs Jane Fenay,	— — —	2	0	0
Mrs Finch,	— — —	5	5	0
Mr Marmaduke Fothergill,	— — —	5	5	0
Mr Marm. Forthergill, Assembly Rooms,		2	10	0
Mrs Fothergill,	— — —	5	5	0
Sir William Fowlis, Bart.	— — —	5	5	0
George Fox, Esq;	— — —	5	5	0
George Fox, Esq; Assembly Rooms,		1	5	0
Hon. Mrs Fox,	— — —	5	5	0
Richard Frank, Esq;	— — —	2	2	0
Rev. Mr Fuller,	— — —	1	1	0

G.

Sir Edward Gascoigne, Bart.	— — —	5	5	0
Thomas Gee, Esq;	— — —	1	1	0
Mrs Gilby,	— — —	2	2	0
Mr Goodwin,	— — —	4	4	0
Rev. Dr Gouge,	— — —	2	2	0
Hon. Mrs Graham, Assembly Rooms,		2	10	0
Mr Henry Gray,	— — —	2	0	0

per Annum.
l. s. d.

H.

Richard Harland, Esq;	_____	3 : 3 : 0
Mr Haslefoot,	_____	2 : 2 : 0
Rev. Mr Hotham, for a Person unknown,	_____	5 : 5 : 0
Mrs Hudson,	_____	1 : 1 : 0

I.

Rev. Mr Jackson,	_____	2 : 2 : 0
Mr Cyril Jackson,	_____	2 : 2 : 0
Mr Robert Jackson,	_____	2 : 0 : 0
Henry Ibbetson, Esq;	_____	2 : 2 : 0
Peter Johnson, Esq;	_____	2 : 2 : 0
Dr H. Johnson,	_____	2 : 2 : 0
Dr J. Johnson,	_____	2 : 2 : 0

K.

Sir John Lister Kaye, Bart.	_____	3 : 3 : 0
Mrs Keregan,	_____	3 : 3 : 0

L.

Rev. Mr Lamplugh,	_____	3 : 3 : 0
Rt Hon. Lord Langdale,	_____	3 : 3 : 0
Richard Langley, Esq;	_____	5 : 5 : 0
Rev. Mr Lascells,	_____	2 : 2 : 0
Richard Lawson, Esq; Assembly Rooms,	_____	1 : 5 : 0
His Grace the Duke of Leeds,	_____	10 : 10 : 0
Edward Rooks Leeds, Esq;	_____	1 : 1 : 0
Lady Legard,	_____	2 : 2 : 0
Sir William Lowther, Bart.	_____	2 : 2 : 0
Mrs Mary Lowther,	_____	5 : 5 : 0
Mrs Lowther,	_____	2 : 2 : 0

M.

Mr Thomas Matthews,	_____	2 : 2 : 0
Mr Roger Metcalf,	_____	2 : 2 : 0
Rev. Mr Thomas Metcalf,	_____	1 : 1 : 0
Mr Micklethwaite,	_____	2 : 2 : 0
Sir William Milner, Bart.	_____	5 : 5 : 0
Dr Milner,	_____	2 : 2 : 0

Mr

		<i>per Annum.</i>		
		<i>l.</i>	<i>s.</i>	<i>d.</i>
Mr Christopher Mitchell,	—	2	2	0
Bacon Morritt, Esq;	—	5	5	0
Rev. Mr Nicholas Moseley,	—	2	2	0
Rev. Mr Murgatroyd,	—	2	2	0
Mrs Murgatroyd, Assembly Rooms,	—	1	5	0
Mr Henry Myers,	—	2	2	0

N.

Mr Luke Napier,	—	2	2	0
Rev. Mr. Nelson,	—	1	1	0
Rev. Mr Cavendish Neville,	—	3	3	0
Mr Posthumus Nixon,	—	1	1	0
Robert North, Esq;	—	1	1	0

O.

Robert Oats, Esq;	—	2	2	0
-------------------	---	---	---	---

P.

Mrs Pawson,	—	1	1	0
Mrs Pennington,	—	1	1	0
Dr Perrott,	—	2	2	0
Rev. Mr Perrott,	—	1	1	0
George Perrot, Esq;	—	2	2	0

Q.

Sir William St Quintin, Bart.	—	5	5	0
-------------------------------	---	---	---	---

R.

Gregory Rhodes, Esq;	—	2	0	0
Dr Richardfon,	—	2	2	0
Mr Robert Robinson,	—	1	1	0
Dr Roundell,	—	2	2	0
Mrs Roundell,	—	2	2	0
Miss Roundell,	—	5	5	0
Mr Rowe,	—	2	2	0

S.

Sir George Saville,	—	5	0	0
Sir George Saville, Assembly Rooms,	—	5	0	0
Rev. Mr James Scott,	—	1	1	0

Thomas

Mr

		<i>per Annum.</i>		
		<i>l.</i>	<i>s.</i>	<i>d.</i>
Thomas Selby, Esq;	_____	2	:	2
William Serjeantson, Esq;	_____	1	:	1
John Shaw, Esq;	_____	2	:	2
William Simpson, Esq;	_____	3	:	3
George Skelton, Esq;	_____	2	:	2
Charles Slingsby, Esq;	_____	2	:	2
Mrs Barbara Slingsby,	_____	2	:	2
Mrs Smith, Assembly Rooms,	_____	1	:	5
John Smith, Esq; of Newland,	_____	3	:	3
John Smith, Esq; of Heath,	_____	1	:	1
Sir Hugh Smithson,	_____	5	:	5
Mrs Smithson,	_____	2	:	2
William Spencer, Esq;	_____	3	:	3
Sir Miles Stapylton,	_____	5	:	5
Richard Sterne, Esq;	_____	3	:	3
Mr John Strangways,	_____	2	:	2

T.

Mrs Taylor,	_____	2	:	2
Rev. Mr William Tomlinson,	_____	3	:	3
John Turner, Esq; Assembly Rooms	_____	1	:	5
John Twisleton, Esq;	_____	5	:	5

W.

Mrs Wakefield and Cook, Assembly Rooms,	_____	1	:	5
Ward and Chandler,	_____	1	:	1
Mrs Mary Weddell,	_____	3	:	3
Godfrey Wentworth, Esq;	_____	5	:	5
Rev. Mr Wickham,	_____	2	:	2
Hon. Mrs Willoughby,	_____	5	:	5
Mr Joseph Wilson,	_____	2	:	2
Dr Wintringham,	_____	4	:	4
John Wood, Esq; Assembly Rooms	_____	1	:	5
John Boynton Wood, Esq;	_____	2	:	2
Mr Richard Wood,	_____	1	:	1
Thomas Worsley, Esq;	_____	3	:	3
Thomas Worsley, Esq; Assembly Rooms,	_____	1	:	5
Miss Wrightson,	_____	2	:	2

Mrs left b

num.

s. d.

2 : 0

1 : 0

2 : 0

3 : 0

2 : 0

2 : 0

2 : 0

5 : 0

3 : 0

1 : 0

5 : 0

2 : 0

3 : 0

5 : 0

3 : 0

2 : 0

2 : 0

2 : 0

3 : 0

3 : 0

5 : 0

5 : 0

5 : 0

1 : 0

3 : 0

5 : 0

2 : 0

5 : 0

2 : 0

5 : 0

2 : 0

4 : 0

5 : 0

2 : 0

1 : 0

3 : 0

5 : 0

2 : 0

5 : 0

2 : 0

1 : 0

Y.

Mrs Faith Yarbrough, ———
His Grace the Archbishop of York,
Mr Ralph Yoward, ———

per Annum.

l. s. d.

1 : 1 : 0

10 : 10 : 0

2 : 2 : 0



A LIST of such BENEFACTORS
as, by the Rules, are intituled to be Go-
vernors, or have a Power to recom-
mend Patients.

l. s. d.

JOHN Boynton Adams, Esq; — 20 : 00 : 0

Mrs Cutler, ——— 10 : 10 : 0

Lady Daws, ——— 10 : 10 : 0

Mrs Dickens, ——— 20 : 00 : 0

Mrs Digby, ——— 20 : 00 : 0

Miss Drake, ——— 20 : 00 : 0

The Rt Hon. Lord Fairfax, at different } 20 : 00 : 0

Times, ———

Mr Marm. Fothergill, ——— 20 : 00 : 0

Sir William Fowlis, Bart. ——— 10 : 10 : 0

George Fox, Esq; ——— 21 : 00 : 0

The Rev. Dr Gouge, ——— 100 : 00 : 0

The Hon. Mrs Graham, ——— 10 : 10 : 0

Philip Harland, Esq; ——— 20 : 00 : 0

Richard Harland, Esq; ——— 20 : 00 : 0

Sir George Saville, Bart. ——— 10 : 00 : 0

Mrs Saville, ——— 50 : 00 : 0

Sir William Wentworth, Bart. ——— 20 : 00 : 0

Thomas Wentworth, Esq; ——— 20 : 00 : 0

Lady Withrington, ——— 10 : 10 : 0

Besides what are contained in the above List, there
have been received a great many smaller Benefacti-
ons; as likewise two Legacies, the one of 500 l. left
by the Lady Elizabeth Hastings, the other of 100 l.
left by Mr Booth.



AN
EXPLANATION
OF THE
PLATES.

PLATE I.

THE Front of the Hospital.

PLATE II.

The Ground FLOOR.

- A. The Hall where the General Courts of Governors are held, and which likewise serves as a Chapel to the Hospital.
- B. The Physicians Room, where the Patients are examined and prescribed for; this Room as it has a Door into the Hall, may be made use of at the General Courts, or may serve for the Trustees to meet in.
- C. The Surgery, where the Surgeons Patients are examined, and their Out-Patients dress'd.
- D. The Stair Case.

F

E. The

E. The Secretary's Closet, under the Stairs, where the Hospital Books are kept.

F. The Stairs leading to the Cellars, which run under the Stair-Case and Hall.

G G G G. Passages.

g g. Piazzas

H. The Apothecary's Shop.

I. The Apothecary's Lodging Room.

K. The Kitchen.

k. k. Two Boilers.

L. The Pantry, or rather Store-Room, which is set round with Binnis, containing Flower, Oat-meal, Rice, Barley, &c.

M. The Bakehouse and Brewhouse.

c. The Brewing Copper.

m. The Oven.

N. The Wash-house and Landry.

n. The Washing-Copper.

P P. Necessary Houses.

p p p p. Necessary Houses rising to the Upper Stories.

q q q q. Vents rising to the Top of the Building to carry off the Scent.

Q Q. Soil Holes.

R. The Court Yard.

S. A Cart Way for leading Coals.

T. The Elaboratory where all Medicines are prepared.

V. The Cold Bath Room.

u. The Cold Bath.

W. The

W. The Dead House, where the Bodies of such as dye in the House are laid, till taken out for Burial.

X. The Bagnio.

a a. Passages.

b. The Copper for Hot Water, under which is the Fire that heats the Sweating Room f.

c e. Two Flews made in the Thickness of the Walls, by Means of which the Heat is either thrown under the Sweating Room, or drawn from it.

f. The Sweating Room, which receives Light from the Top.

g. The Warm Bath Room.

h. The Warm Bath.

i. The Bed-Room.

l. The Bed.

PLATE III.

The Second FLOOR.

A A. Two large Wards, the one for Women, the other for Men, capable of containing Sixteen Beds each.

B B. Sculleries, in which are washed the Rowlers, Rags, Platters, &c. belonging to their respective Wards.

C C. Bed Places for Nurses.

D. The Stair Case.

E E. Necessary Houses.

p p. Necessary Houses rising to the Upper Story.

q q q q. Vents rising from the Bottom, and continued to the Top of the Building, to carry off the Scent.

F F. Closets.

PLATE IV.

The Third FLOOR.

A A. Two Wards; the one for Men, the other for Women, capable of containing Nine Beds each: As this Story is an Attic, these Wards are arched into the Roof, so as to make them twelve Feet high.

B B. Sculleries to the said Wards, the Uses of which are mentioned in the Explanation of Plate III.

C C. Nurses Bed Rooms.

D D D. A Passage.

E. The Theatre, which has a Sky Light, and is used for performing Operations in.

F. A Surgeon's Lodging-Room, to be made use of after any dangerous Operation has been performed.

G G. Necessary Houses.

q q q q. Vents for carrying off the Scent, (See the Explanation of Plate III.)

H H. Closets.

K K K. Stairs going up into the Garrets, in which are the Housekeeper's, Cook's, and other Servants Apartments.

F I N I S.

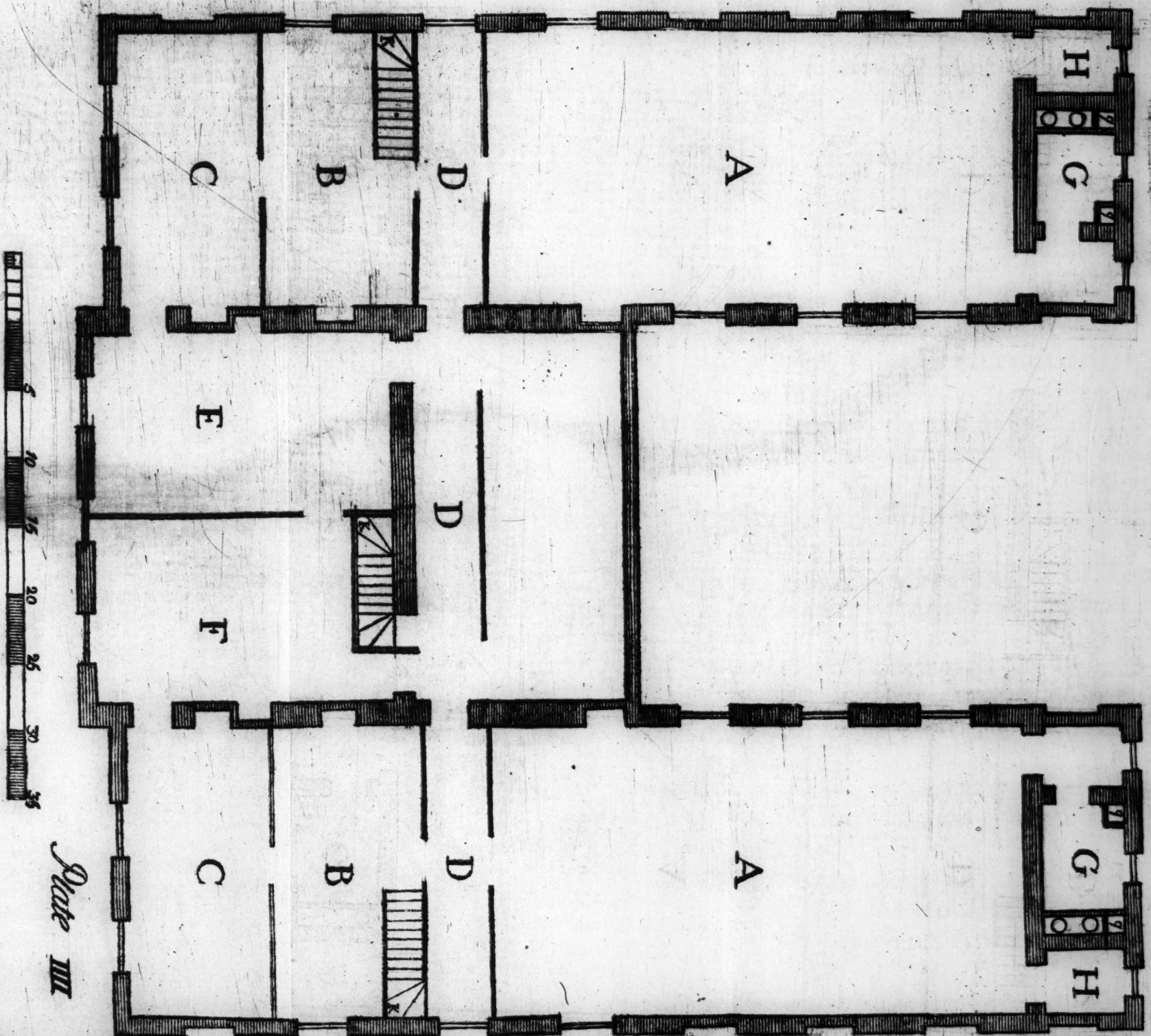
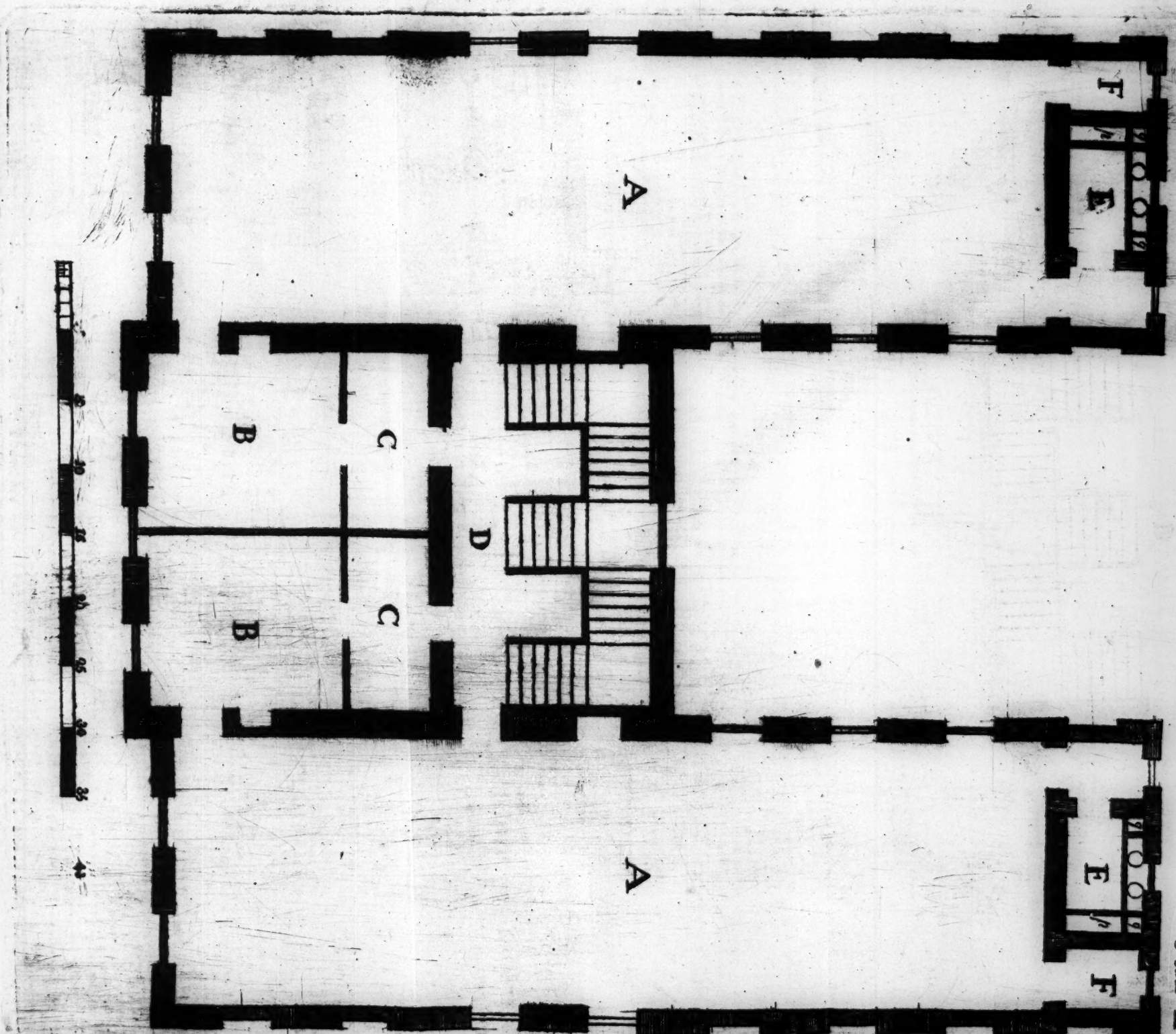
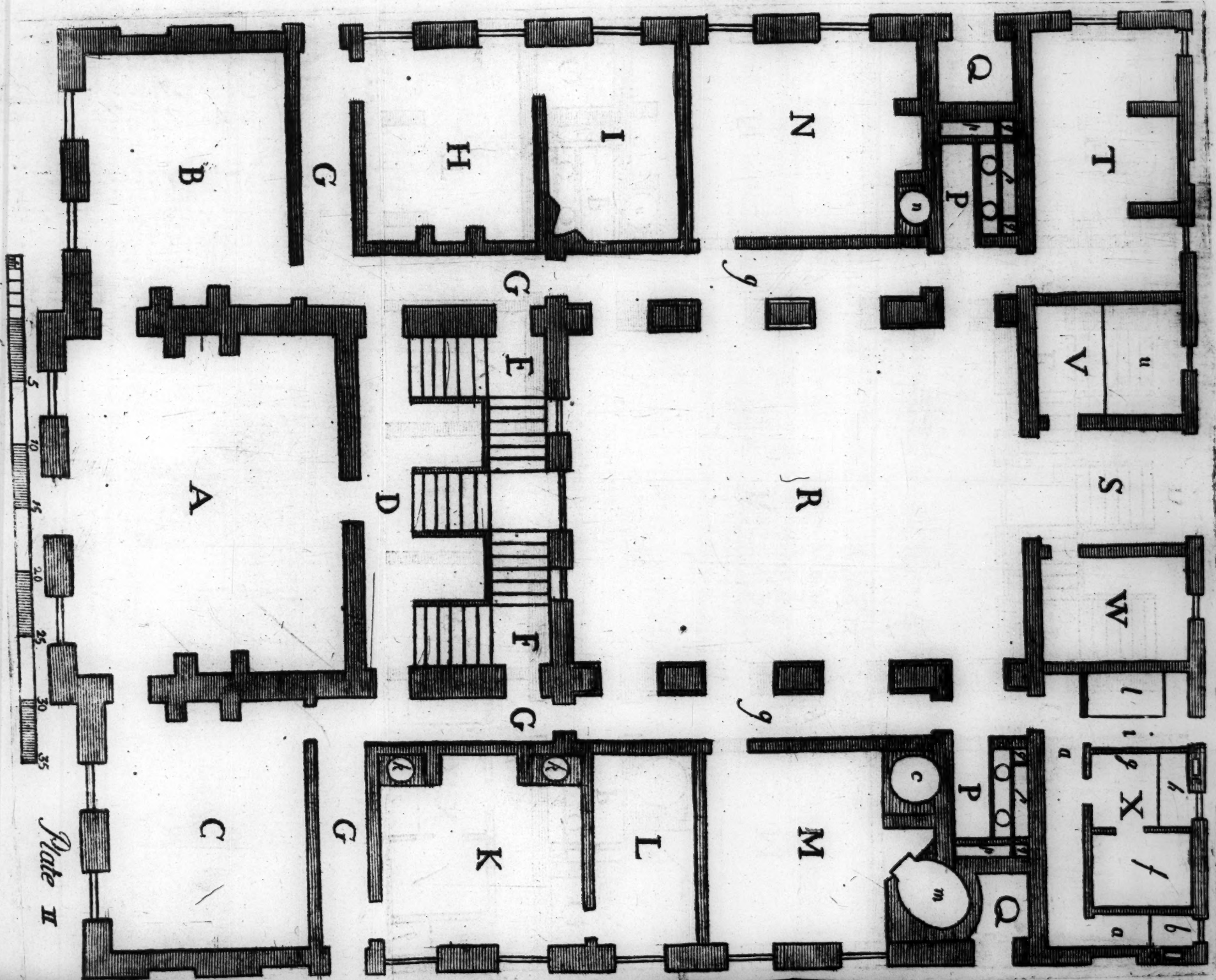
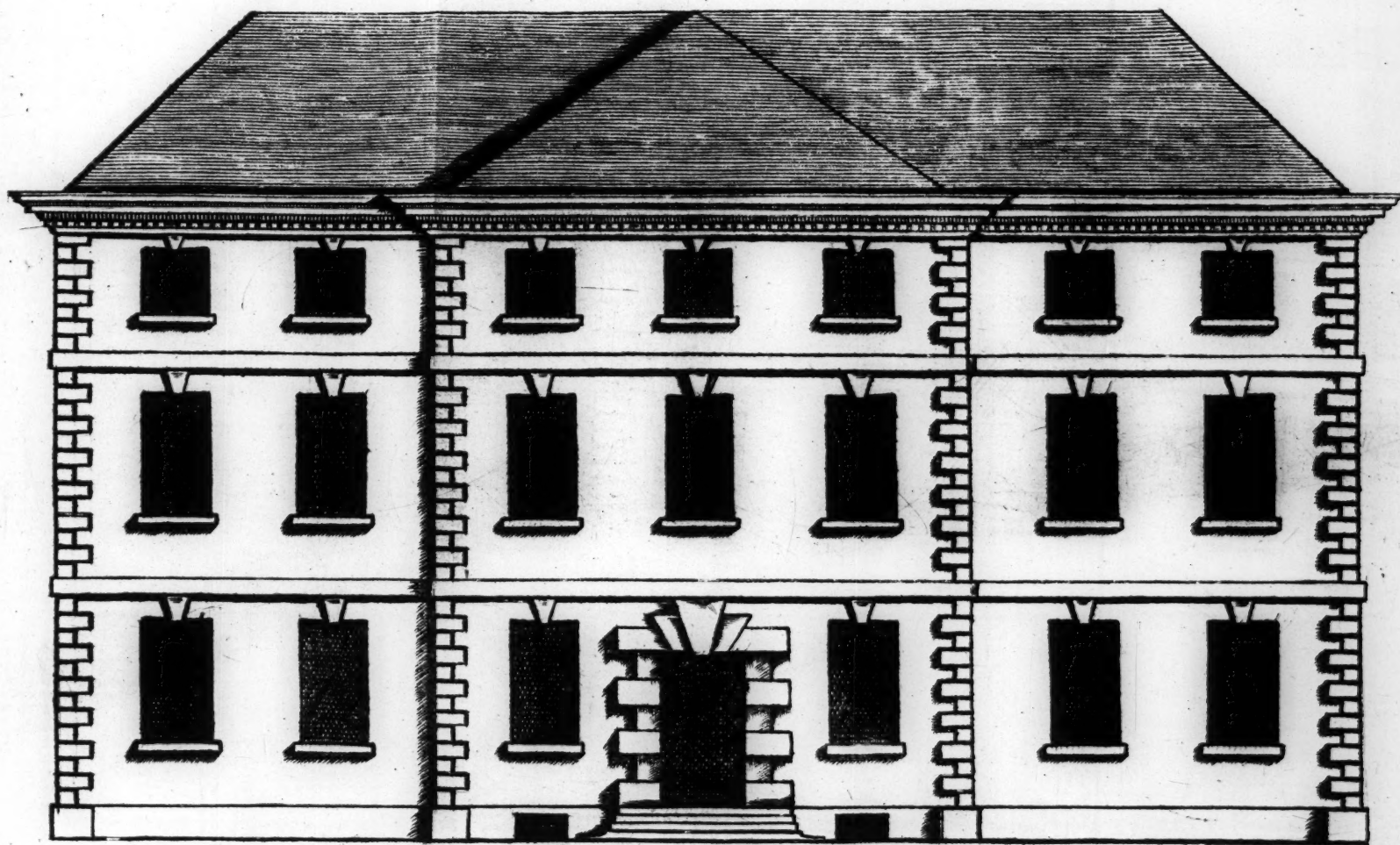


Plate III









THE
DIFFICULTY
OF
Knowing One's Self.
A
SERMON.





THE
DIFFICULTY

OF

Knowing One's Self

A

SERMON.





THE
DIFFICULTY
 OF
Knowing One's Self.

2 KINGS viii. Part of Ver. 13.

*And Hazael said, But what, is thy
 Servant a Dog, that he should do
 this great Thing?*



WE have here a very signal Instance of the Deceitfulness of the Heart, represented to us in the Person of *Hazael*; who was sent to the Prophet *Elisha*, to enquire of the Lord concerning his Master the King of *Syria's* Recovery. For the Man

The DIFFICULTY *of*

of God having told him that the King might recover from the Disorder he was then labouring under, begun to set and fasten his Countenance upon him of a sudden, and to break out into the most violent Expressions of Sorrow, and a deep Concern for it; whereupon, when *Hazael*, full of Shame and Confusion, asked, *Why weepeth my Lord?* he answered, *Because I know all the Evil that thou wilt do unto the Children of Israel; their strong Holds wilt thou set on fire, and their young Men wilt thou slay with the Sword, and wilt dash their Children, and rip up their Women with Child.* Thus much did the Man of God say and know of him, by a Light darted into his Mind from Heaven. But *Hazael* not knowing himself so well as the other did, was startled and amazed at the Relation, and would not believe it possible that a Man of his Temper could ever run out into such enormous Instances of Cruelty and Inhumanity. *What, says he, is thy Servant a Dog, that he should do this great Thing?*

And yet, for all this, 'tis highly probable that he was then that very Man, he could not
imagine

Knowing One's Self.

imagine himself to be ; for we find him, on the very next Day after his Return, in a very treacherous and disloyal manner murdering his own Master, and usurping his Kingdom ; which was but a Prologue to that sad Tragedy which he afterwards acted upon the People of *Israel*.

And now the Case is but very little better with most Men, than it was with *Hazael* ; however it comes to pass, they are wonderfully unacquainted with their own Temper and Disposition, and know very little of what passes within them : For of so many proud, ambitious, revengeful, envying, and ill-natur'd Persons that are in the World, where is there one of them, who altho' he has all the Symptoms of the Vice appearing upon every Occasion, can look with such an impartial Eye upon himself, as to believe that the Imputation thrown upon him is not altogether groundless and unfair ? who, if he were told by Men of a discerning Spirit and a strong Conjecture, of all the evil and absurd things which that false Heart of his would at one Time or other betray him into, would not believe

The DIFFICULTY *of*

believe as little, and wonder as much as *Hazael* did before him? Thus, for Instance, tell an angry Person, that he is weak and impotent, and of no Consistency of Mind; tell him, that such or such a little Accident, which he may then despise, and think much below a Passion, shall hereafter make him say and do several absurd, indiscreet, and misbecoming Things: He may perhaps own that he has a Spirit of Resentment within him, that will not let him be imposed on, but he fondly imagines that he can lay a becoming Restraint upon it when he pleases, tho' 'tis ever running away with him into some Indecency or other.

Therefore, to bring down the Words of my Text to our present Occasion, I shall endeavour, in a further Prosecution of them, to evince the great Necessity of a nice and curious Inspection into the several Recesses of the Heart, that being the surest and the shortest Method that a wicked Man can take to reform himself: For let us but stop the Fountain, and the Streams will spend and waste themselves away in a very little Time; but if

we

Knowing One's Self.

we go about, like Children to raise a Bank, and to stop the Current, not taking notice all the while of the Spring which continually feeds it, when the next Flood of a Temptation rises and breaks in upon it, then we shall find that we have begun at the wrong End of our Duty, and that we are very little more the better for it, than if we had sat still, and made no Advances at all.

But, in order to a clearer Explanation of this Point, I shall speak to these following Particulars.

First, By endeavouring to prove, *from particular Instances*, that Man is generally the most ignorant Creature in the World of himself.

Secondly, By enquiring into the Grounds and Reasons of this Ignorance.

Thirdly, and Lastly, By proposing several Advantages that *do most assuredly* attend a due Improvement in the Knowledge of Ourselves.

First

The DIFFICULTY *of*

First then, To prove that Man is generally the most ignorant Creature in the World, of himself.

To pursue the Heart of Man thro' all the Instances of Life, in all its several Windings and Turnings, and under that infinite Variety of Shapes and Appearances which it puts on, would be a difficult and almost impossible Undertaking ; so that I shall confine my self to such as have a nearer Reference to the present Occasion, and do, upon a closer View, shew themselves thro' the whole Business of Repentance. For we all know what it is to repent ; but whether he repents him truly of his Sins or no, who can know it ?

Now the great Duty of Repentance is chiefly made up of these two Parts, a hearty Sorrow for the Follies and Miscarriages of the Time past, and a full Purpose and Resolution of Amendment for the Time to come. And now, to shew the Falseness of the Heart in both these Parts of Repentance. And

First, As to a hearty Sorrow for the Sins and Miscarriages of the Time past. Is there a more usual Thing than for a Man to impose
upon

Knowing One's Self.

upon himself, by putting on a grave and demure Countenance, by casting a severe Look into his past Conduct, and making some few pious and devout Reflections upon it, and then to believe that he has repented to an excellent Purpose, without ever letting it step forth into Practice, and shew itself in a holy Conversation? Nay, some Persons do carry the Deceit a little higher; who if they can but bring themselves to weep for their Sins, they are then full of an ill-grounded Confidence and Security; never considering that all this may prove to be no more than the very Garb and outward Dress of a contrite Heart, which another Heart, as hard as the nether Mill-stone, may as well put on. For Tears and Sighs, however in some Persons they may be decent and commendable Expressions of a godly Sorrow, are neither necessary, nor infallible Signs of a true and unfeigned Repentance. Not necessary, because sometimes, and in some Persons, the inward Grief and Anguish of the Mind may be too big to be express'd by so little a thing as a Tear, and then it turns its Edge inwards up-

The DIFFICULTY *of*

on the Mind ; and like those Wounds of the Body which bleed inwardly, it generally proves the most fatal and dangerous to the whole Body of Sin : Not infallible, because a very small Portion of Sorrow may make some tender Dispositions melt, and break out into Tears ; or a Man may perhaps weep at parting with his Sins, as he would to bid the last Farewel to an old Friend that he was sure never to see again.

But there is still a more pleasant Cheat in this Affair, that when we find a Deadness, and a strange kind of Unaptness and Indisposition to all Impressions of Religion, and that we cannot be as truly sorry for our Sins as we should be, we then pretend to be sorry that we are not more sorry for them ; which is not less absurd and irrational, than that a Man should pretend to be very angry at a Thing, because he did not know how to be angry at all.

But after all, what is wanting in this Part of Repentance, we expect to make it up in the next ; and to that Purpose we put on a Resolution of Amendment, which we take to
be

Knowing One's Self.

be as firm as a House built upon a Rock; so that let the Floods arise, and the Winds blow, and the Streams beat vehemently upon it, nothing shall shake it into Ruin and Disorder. We doubt not, upon the Strength of this Resolve, to stand fast and unmoved amidst the Storm of a Temptation; and do firmly believe, at the Time we make it, that nothing in the World will ever be able to make us commit those Sins over again, which we have so firmly resolved against.

Thus many a time have we come to the Sacrament of the Lord's Supper, with a full Purpose of Amendment, and with as full a Perswasion of putting that same Purpose into Practice; and yet have we not all as often broke that good Purpose, and falsified that same Perswasion, by starting aside, like a broken Bow, into those very Sins, which we then so solemnly and so confidently declared against?

Whereas had but any other Person entered with us into a Vow so solemn, that he had taken the Holy Sacrament upon it, I believe had he but once deceived us by breaking in

The DIFFICULTY *of*

upon the Vow, we should hardly ever after be prevailed upon to trust that Man again, tho' we still continue to trust our own Hearts, against Reason and against Experience.

This indeed is a dangerous Deceit enough, and will of course betray all those well-meaning Persons into Sin and Folly, who are apt to take Religion for a much easier thing than it is. But this is not the only Mistake we are apt to run into; we do not only think sometimes that we can do more than we can do, but sometimes that we are incapable of doing less; an Error of another Kind indeed, but not less dangerous, arising from a Diffidence and a false Humility. For how much a wicked Man can do in the Business of Religion, if he would but do his best, is very often more than he can tell.

Thus nothing is more common than to see a wicked Man running headlong into Sin and Folly, against Reason, against his Religion, and against his God. Tell him, that what he is going to do will be an infinite Disparagement to his Understanding, which, at another Time, he sets no small Value upon; tell him
that

Knowing One's Self.

that it will blacken his Reputation, which he had rather die for than lose ; tell him that the Pleasure of the Sin is short and transient, and leaves a vexatious kind of a Sting behind it, which will very hardly be drawn forth ; tell him that this is one of those things for which God will most surely bring him to Judgment, which he pretends to believe with a full Assurance and Persuasion : And yet for all this, he shuts his Eyes against all Conviction, and rushes into the Sin, like a Horse into the Battle ; as if he had nothing left to do, but like a silly Child to wink hard, and to think to escape a certain and an infinite Mischief, only by endeavouring not to see it.

And now to shew that the Heart has given in a false Report of the Temptation, we may learn from this, that the same weak Man would resist and master the same powerful Temptation, upon Considerations of infinitely less Value than those which Religion offers, nay, such vile Considerations, that the Grace of God cannot without Blasphemy be supposed to add any manner of Force and Efficacy to them. Thus for Instance, it would be a
hard

The DIFFICULTY *of*

hard matter to dress up a Sin in such soft and tempting Circumstances, that a truly covetous Man would not resist for a considerable Sum of Money; when neither the Hopes of Heaven nor the Fears of Hell could make an Impression upon him before. But can any thing be a surer Indication of the Deceitfulness of the Heart, than thus to shew more Courage, Resolution, and Activity in an ill Cause, than it does in a good one? and to exert itself to better Purpose, when it is to serve its own Pride, or Lust, or Revenge, or any other Passion, than when it is to serve God upon the Motives of the Gospel, and upon all the Arguments that have ever been made use of to bring Men over to Religion and a good Life? And thus having shewn that Man is wonderfully apt to deceive and impose upon himself, in passing thro' the several Stages of that great Duty, Repentance, I proceed now in the

Second Place, To enquire into the Grounds and Reasons of this Ignorance, *and to shew whence it comes to pass that Man, the only Creature in the World that can reflect and look*
into

Knowing One's Self.

into himself, should know so little of what passes within him, and be so very much unacquainted even with the standing Dispositions and Complexion of his own Heart. The prime Reason of it is, because we so very seldom converse with ourselves, and take so little Notice of what passes within us: For a Man can no more know his own Heart than he can know his own Face, any other way than by Reflection: He may as well tell over every Feature of the smaller Portions of his Face without the Help of a Looking-Glass, as he can tell all the inward Bents and Tendencies of the Soul, those standing Features and Lineaments of the inward Man, and know all the various Changes that this is liable to from Custom, from Passion, and from Opinion, without a very frequent Use of looking within himself.

For our Passions and Inclinations are not always upon the Wing, and always moving towards their respective Objects, but retire now and then into the more dark and hidden Recesses of the Heart, where they lie conceal'd for a while, till a fresh Occasion
calls

The DIFFICULTY *of*

calls them forth again: So that not every transient, oblique Glance upon the Mind can bring a Man into a thoro' Knowledge of all its Strengths and Weaknesses; for a Man may sometimes turn the Eye of the Mind inward upon itself, as he may behold his natural Face in a Glass, and go away, and strait forget what manner of Man he was. But a Man must rather sit down and unravel every Action of the past Day into all its Circumstances and Particularities, and observe how every little thing moved and affected him, and what manner of Impression it made upon his Heart; this done with that Frequency and Carefulness which the Importance of the Duty does require, would in a short time bring him into a near and intimate Acquaintance with himself.

But when Men instead of this do pass away Months and Years in a perfect Slumber of the Mind, without once awaking it, it is no Wonder they should be so very ignorant of themselves, and know very little more of what passes within them, than the very Beasts which perish. But here it may not be amiss

to

Knowing One's Self.

to enquire into the Reasons why most Men have so little Conversation with themselves.

And 1st, Because this Reflection is a Work and Labour of the Mind, and cannot be perform'd without some Pain and Difficulty: For before a Man can reflect upon himself, and look into his Heart with a steady Eye, he must contract his Sight, and collect all his scatter'd and roving Thoughts into some Order and Compass, that he may be able to take a clear and distinct View of them; he must retire from the World for a while, and be unattentive to all Impressions of Sense; and how hard and painful a thing must it needs be to a Man of Passion and Infirmary, amidst such a Crowd of Objects that are continually striking upon the Sense, and soliciting the Affections, not to be mov'd and interrupted by one or other of them. But,

2^{dly}, Another Reason why we so seldom converse with ourselves, is, because the Business of the World takes up all our Time, and leaves us no Portion of it to be spent upon this great Work and Labour of the Mind. Thus twelve or fourteen Years pass away be-

The DIFFICULTY *of*

fore we can well discern Good from Evil; and of the rest so much goes away in Sleep, so much in the ordinary Business of Life, and so much in the proper Business of our Calling, that we have none to lay out upon the more serious and religious Employments. Every Man's Life is an imperfect sort of a Circle, which he repeats and runs over every Day; he has a Set of Thoughts, Desires, and Inclinations, which return upon him in their proper Time and Order, and will very hardly be laid aside to make room for any thing new and uncommon: So that call upon him when you please, to set about the Study of his own Heart, and you are sure to find him pre-engaged; either he has some Business to do, or some Diverſion to take, some Acquaintance that he must visit, or some Company that he must entertain, or some cross Accident has put him out of Humour, and unfitted him for such a grave Employment. And thus it comes to pass that a Man can never find Leisure to look into himself, because he does not set apart some Portion of the Day for that very Purpose, but foolishly defers it from
from

Knowing One's Self.

from one Day to another, till his Glafs is almost run out, and he is call'd upon to give a miserable Account of himself in the other World. But,

3dly, Another Reason why a Man does not more frequently converse with himself, is, because such a Conversation with his own Heart may discover some Vice or some Infirmary lurking within him, which he is very unwilling to believe himself guilty of. For can there be a more ungrateful thing to a Man, than to find that upon a nearer View he is not that Person he took himself to be? That he has neither the Courage, nor the Honesty, nor the Piety, nor the Humility that he dreamt he had? That a very little Pain, for Instance, puts him out of all Patience, and as little Pleasure softens and disarms him into Ease and Wantonness? That he has been at more Pains, and Labour, and Cost, to be revenged of an Enemy, than to oblige the best Friend he has in the World? That he cannot bring himself to say his Prayers without a great deal of Reluctancy; and when he does say them, the Spirit

The DIFFICULTY *of*

and Fervour of Devotion evaporates in a very short Time, and he can scarcely hold out a Prayer of Ten Lines, without a Number of idle and impertinent, if not vain and wicked Thoughts coming into his Head? These are very unwelcome Discoveries that a Man may make of himself; so that 'tis no wonder that every one, who is already flush'd with a good Opinion of himself, should rather study how to run away from it, than how to converse with his own Heart.

But further. If a Man were both able and willing to retire into his own Heart, and to set apart some Portion of the Day for that very Purpose; yet he is still disabled from passing a fair and impartial Judgment upon himself, by several Difficulties, arising partly from Prejudice and Prepossession, partly from the lower Appetites and Inclinations. And,

First, That the Business of Prepossession may lead and betray a Man into a false Judgment of his own Heart. For we may observe, that the first Opinion we take up of any Thing, or of any Person, does generally stick close to us; the Nature of the Mind
being

Knowing One's Self.

being such, that it cannot but desire, and constantly endeavour to have some certain Principles to go upon, something fix'd and unmoveable, whereon it may rest and support itself. And hence it comes to pass, that some Persons are with so much Difficulty brought to think well of a Man they have once entertained an ill Opinion of; and perhaps, that too for a very absurd and unwarrantable Reason. But how much more difficult then must it be for a Man, who takes up a fond Opinion of his own Heart, long before he has either Years or Sense enough to understand it, either to be persuaded out of it by himself, whom he loves so well, or by another, whose Interest or Diversion it may be to make him ashamed of himself? Then,

Secondly, As to the Difficulties arising from the inferior Appetites and Inclinations, let any Man look into his own Heart, and observe in how different a Light, and under what different Complexions any two Sins of equal Turpitude and Malignity do appear to him, if he has but a strong Inclination to the one, and none at all to the other. That which he has

The DIFFICULTY *of*

an Inclination to; is always dressed up in all the false Beauty that a fond and busy Imagination can give it; the other appears naked and deformed, and in all the true Circumstances of Folly and Dishonour. Thus Stealing is a Vice that few Gentlemen are inclined to; and they justly think it below the Dignity of a Man to stoop to so base and low a Sin; but no Principle of Honour, no Workings of the Mind and Conscience, not the still Voice of Mercy, not the dreadful Call of Judgment, nor any Considerations whatsoever, can put a Stop to that Violence and Oppression, that Pride and Ambition, that Revelling and Wantonness which we every Day meet with in the World. Nay, 'tis easy to observe very different Thoughts in a Man, of the Sin that he is most fond of, according to the different Ebbs and Flows of his Inclination to it. For as soon as the Appetite is alarm'd, and seizes upon the Heart, a little Cloud gathers about the Head, and spreads a kind of Darkness over the Face of the Soul, whereby 'tis hindered from taking a clear and distinct View of Things; but no sooner is the Appetite
tired

Knowing One's Self.

tired and satiated, but that same Cloud passes away like a Shadow, and a new Light springing up in the Mind of a sudden, the Man sees much more, both of the Folly and of the Danger of the Sin, than he did before.

And thus having done with the several Reasons why Man, the only Creature in the World that can reflect and look into himself, is so very ignorant of what passes within him, and so much unacquainted with the standing Dispositions and Complexion of his own Heart : I proceed now, in the

Third and *Last* Place, to lay down several Advantages, that do *most assuredly* attend a due Improvement in the Knowledge of ourselves. And,

First, One great Advantage is, that it tends very much to mortify and humble a Man into a modest and low Opinion of himself. For let a Man take a nice and curious Inspection into all the several Regions of the Heart, and observe every thing irregular and amiss within him ; for Instance, how narrow and short-sighted a Thing is the Understanding ; upon
how

The DIFFICULTY *of*

how little Reason do we take up an Opinion, and upon how much less sometimes do we lay it down again ; how weak and false Ground do we often walk upon with the biggest Confidence and Assurance, and how tremulous and doubtful we are very often, where no Doubt is to be made : Again ; how wild and impertinent, how busy and incoherent a Thing is the Imagination, even in the best and wisest Men ; insomuch that every Man may be said to be mad, but every Man does not shew it. Then as to the Passions ; how noisy, how turbulent, and how tumultuous they are ; how easily are they stirred and set a going, how eager and hot in the Pursuit, and what strange Disorder and Confusion do they throw a Man into ; so that he can neither think, nor speak, nor act as he should do, while he is under the Dominion of any one of them.

Thus let every Man look with a severe and impartial Eye into all the distinct Regions of the Heart, and no doubt several Deformities and Irregularities, that he never thought of, will open and disclose themselves upon so
near

Knowing One's Self.

near a View ; and rather make the Man ashamed of himself, than proud.

Secondly, A due Improvement in the Knowledge of ourselves, does certainly secure us from the sly and insinuating Assaults of Flattery. There is not in the World a baser, and more hateful Thing than Flattery ; it proceeds from so much Falseness and Insincerity in the Man that gives it, and often discovers so much Weakness and Folly in the Man that takes it, that 'tis hard to tell which of the two is most to be blamed. Every Man of common Sense can demonstrate in Speculation, and may be fully convinced, that all the Praises and Commendations of the whole World can add no more to the real and intrinsic Value of a Man, than they can add to his Stature. And yet, for all this, Men of the best Sense and Piety, when they come down to the Practice, cannot forbear thinking much better of themselves, when they have the good Fortune to be spoken well of by other Persons.

But the Meaning of this absurd Proceeding seems to be no other than this ; there are

M

few

The DIFFICULTY *of*

few Men that have so intimate an Acquaintance with their own Heart, as to know their own real Worth, and how to set a just Rate upon themselves, and therefore they don't know, but that he who praises them most, may be most in the right of it. For, no doubt, if a Man were ignorant of the true Value of a Thing he loved as well as himself, he would measure the Worth of it according to the Esteem of him who bids most for it, rather than of him that bids less.

Therefore, the most infallible way to disentangle a Man from the Snares of Flattery, is to consult and study his own Heart; for whoever does that well, will hardly be so absurd, as to take another Man's Word before his own Sense and Experience.

Thirdly, Another Advantage from this kind of Study is this, that it teaches a Man how to behave himself patiently, when he has the ill Fortune to be censured and abused by other People. For a Man who is thoroughly acquainted with his own Heart, does already know much more Evil of himself, than any Body else can tell him; and when any one
speaks

Knowing One's Self.

speaks ill of him, he rather thanks God that he can say no worse. For could his Enemy but look into the dark and hidden Recesses of the Heart, he considers what a Number of impure Thoughts he might there see brooding and hovering like a dark Cloud upon the Face of the Soul; that there he might take a Prospect of the Fancy, and view it acting over the several Scenes of Pride, of Ambition, of Envy, of Lust, and Revenge; that there he might tell how often a vicious Inclination has been restrained, for no other Reason but just to save the Man's Credit or Interest in the World; and how many unbecoming Ingredients have enter'd into the Composition of his best Actions. And now, what Man in the whole World would be able to bear so severe a Test, to have every Thought and inward Motion of the Heart laid open and exposed to the View of his Enemies? But,

Fourthly and Lastly; Another Advantage of this kind is, that it makes Men less severe upon other People's Faults, and less busy and industrious in spreading them. For a Man, employ'd at Home, inspecting into his own

The DIFFICULTY *of*

Failings, has not Leisure enough to take Notice of every little Spot and Blemish that lies scatter'd upon others. Or if he cannot escape the Sight of them, he always passes the most favourable Construction upon them. Thus, for Instance; Does the Ill he knows of a Man proceed from an unhappy Temper and Constitution of Body? he then considers with himself how hard a Thing it is, not to be borne down with the Current of the Blood and Spirits, and accordingly lays some Part of the Blame upon the Weakness of human Nature, for he has felt the Force and Rapidity of it within his own Breast; tho' perhaps, in another Instance, he remembers how it rages and swells by Opposition; and tho' it may be restrain'd, or diverted for a while, yet it can hardly ever be totally subdued.

Or has the Man finned out of Custom? he then, from his own Experience, traces a Habit into the very first Rise and imperfect Beginnings of it; and can tell by how slow and insensible Advances it creeps upon the Heart; how it works itself by Degrees into the very Frame and Texture of it, and so passes into a
second

Knowing One's Self.

second Nature ; and consequently he has a just Sense of the great Difficulty for him to learn to do Good, who has been long accustomed to do Evil.

Or, lastly, has a false Opinion betray'd him into a Sin ? he then calls to Mind what wrong Apprehensions he has had of some Things himself ; how many Opinions, that he once made no Doubt of, he has, upon a stricter Examination, found to be doubtful and uncertain ; how many more to be unreasonable, and absurd. He knows further, that there are a great many more Opinions that he has never yet examined into at all, and which, however, he still believes, for no other Reason, but because he has believed them so long already without a Reason. Thus, upon every Occasion, a Man intimately acquainted with himself, consults his own Heart, and makes every Man's Case to be his own (and so puts the most favourable Interpretation upon it.) Let every Man therefore look into his own Heart, before he begins to abuse the Reputation of another, and then he will hardly be so absurd, as to throw
a Dart

The DIFFICULTY of, &c.

a Dart that will so certainly rebound and wound himself. And thus, thro' the whole Course of his Conversation, let him keep an Eye upon that one great and comprehensive Rule of Christian Duty, on which hangs not only the Law and the Prophets, but the very Life and Spirit of the Gospel too; *Whatsoever ye would that Men should do unto you, do ye even so unto them.* Which Rule, that we may all duly observe, by throwing aside all Scandal and Detraction, all Spite and Rancour, all Rudeness and Contempt, all Rage and Violence, and whatsoever tends to make Conversation and Commerce either uneasy, or troublesome, may the God of Peace grant for Jesus Christ's Sake, &c.

Consider what has been said, and the Lord give you a right Understanding in all Things. To whom, with the Son and the Holy Ghost, be all Honour and Glory, now and for ever.

F I N I S.

*BOOKS Printed for R. DODSLEY
at Tully's Head in Pall-Mall.*

1. **A** New Translation of Don QUIXOTE, by the late Mr. *Jarvis*, in two Vols. in Quarto, design'd by *Vanderbank*, and engrav'd by *Vandergucht*: with a curious Preface and Notes by the Translator, an Account of the Cuts by Dr. *Oldfield*, and the Life of *Cervantes* translated from the *Spanish* of Don *Gregorio de Meyans Sifear*, Library-Keeper to the King of *Spain*. Written at the Request of the Earl of *Granville*. Price 2l. 10s.

2. *Les Aventures de Telemaque, Fils d'Ulyffe*, in two neat Pocket Vols. printed on a superfine writing Paper, with an *Elziver* Letter, and a compleat Set of new Cuts, 26 in Number, done from the Designs of that fine Edition printed in *Holland*, and engraved by the best Masters. Being a very handsome Present for young Gentlemen or Ladies at Boarding Schools. Price 14s.

3. *The Æneid of Virgil*, translated by the Reverend Mr. *Pit.* In two small Pocket Volumes. Price 5s.

Also in the same Size and Letter, *Vida's Art of Poetry*, translated by the same Author. Price 2s. 6d.

4. *PLATO Redivivus*: or, Dialogues concerning Government. Wherein, by Observations drawn from other Kingdoms and States, both ancient and modern, an Endeavour is used to discover the present politic Dis-temper of our own, with the Causes and Remedies. By the Hon. *Henry Nevil*. The 3d Edition.

5. The Child's new Play Thing; or best Amusement. Intended to make the learning to Read a Diversion instead of a Task. For the Use of Prince *George*. Consisting of Scripture Histories, Fables, Stories, Moral and Religious Precepts, Dialogues, Proverbs, Songs, Riddles, and other Childish Diversions. The whole adapted to the Capacities of Children, and divided into Lessons of one, two, three and four Syllables, with entertaining Pictures to each Story and Fable, and a new-invented Alphabet for Children to play with, and a Preface shewing the Use of it. Design'd for the Use of Schools, or for Children before they go to School. The third Edition. Price 1s.

6. The

BOOKS Printed for R. DODSLEY.

6. The GEOGRAPHY of ENGLAND: Done in the Manner of *Gordon's* Geographical Grammar; each County being considered under the following Heads, viz.

The Name.	Chief Towns.
Situation.	Noblemens Seats.
Air.	Curiosities Natural and
Soil.	Artificial.
Commodities	Remarkable Persons.
Rivers.	Various Particulars.

To each County is prefix'd a compleat Map from the latest and best Observations, shewing the chief Towns, Parks, Rivers, and Roads, both direct and across. Also a separate Map of *England*, of the Roads, Chart of the Channel, and a Plan of *London*. Likewise, by way of Introduction, a clear and distinct View of our Constitution, and every Branch of the Legislature. In one Volume 8vo. Price 6s.

7. The Microscope made easy. 1. The Nature, Uses, and magnifying Powers of the best Kinds of Microscopes; describ'd, calculated, and explain'd. Together with full Directions how to prepare, apply, examine, and preserve all Sorts of Objects.

2. An Account of what surprizing Discoveries have been made by the Microscope. Also a great Variety of new Experiments and Observations, pointing out many uncommon Subjects for the Examination of the Curious. The whole illustrated with Copper-Plates. The third Edition. By *Henry Baker*; F. R. S. Price 5s.

8. The Pleasures of Imagination. A Poem, in three Books. Price 2s.

9. A Collection of OLD PLAYS, from the earliest Account of the *English* Stage to the Death of *Charles* the 1st. Selected, according to the Order of Time, from our best Dramatic Authors, serving to show the gradual Improvement of our Language, and the Taste, Humours, and Manners of the Times in which they were written. In 12 Pocket Volumes. Price 2l. 2s.

N.B. To each Play is prefix'd (where any Materials were to be had) a brief Account of the Life and Writings of its Author; also, by way of Preface, an historical Deduction of the Rise and Progress of the *English* Stage.

Φ. KF
Howe
10-20-
53788